

A
Compendious and most
maruellous Historie of the
latter times of the Iewes Com-
mon-weale.

Beginning where the Bible,
or Scriptures leaue, and continuing to the
utter subuersion, and last destruction of that
Countrie and People.

WRITTEN IN HEBREW BY
IOSEPH BEN GORION, a Nobleman
of the same Countrey, who saw the
most things himselfe, and was the Author
and doer of a greater part of
the same

Translated into English, by PETER MOR-
VVYN, of Magdalen Colledge
in Oxford:

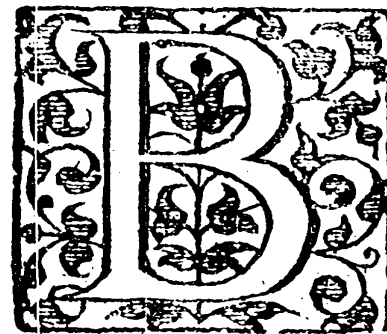
And now newly corrected and amended
by the said Translator.

LONDON,
Printed for Thomas Adams, dwelling in
Pauls Church-yard, at the signe of
the Bell. 1615.



THE AVTHORS

Epistle to the Reader



Being mooued and requested of a friend, that I would take in hand to translate this part of the history of the Iewes, to the intent that as there is amongst vs already in our native tongue, the original beginning of that nation, and the continuance also for a long space, in the Bible, and annexed to the same: so there might be likewise an vnderstanding and declaration to all men in the English tongue, as well as in other, of the destruction of so famous a common wealth: I both thought it honest to further so good an attempt, yea and almost dishonest to repulse his request (opportunity and leasure serving mee) considering also how many propheties there bee in the Scriptures, of the destruction not onely of the city Ierusalem, but also of the whole country, and no specialty nor notification in our tongue of the fulfilling of the same. For the performance wherof, after long weighing and debating of the matter, it was thought most conuenient, not to burthen the desirous hereof, with the prouiding of so chargeable a volume as is the great history of FLAVIUS IOSEPHVS, that writ the discourse of the same to the Romaines, together with many other actes of other nations, nothing at all pertaining to the history of the Iewes: but that we should plenteously content mens desires, & satisfie our

prefixed end abundantly, with a farre more brieft, much lesse costly, and as sufficient a commentary for our purpose, nothing inferiour to the other in veritie, yea written by the same IOSEPHVS as the tenour and contents of both the bookes do import, although he name himself in this BEN GORION (that is) the son of GORION, and in the other the son of MATATHIAS, which is a thing so common in the Jewes genealogies, that men need not seeke farre for the like, for one man to deduct his descent from diuers names, of Fathers, grandfather, or great grandfather, of the fathers side, or of the mothers side, now taking the name of the next, now of the most noble of his kindred. But howsoever the names be vnlike, the histories do so agree, that they may well be thought to be written by one man: this vnto his countrey-men the Iewes, or for them that desire no more but a iust rehearfall of the things concerning that onely country: the other for the Romans, or for them that desire to vnderstand of the feates of the Romanes in the time of that age, which wee thought not to bee necessary for our purpose. We determined therefore to take in hand this IOSEPH, or rather this his owne epitome or abridgement of his great booke, yet the whole historie of the Iewes notwithstanding. In the translation whereof, what paines is taken, not onely in restoring diuers words that were depraued and corrupted in the Latin text, yea and some whole members of sentences left out, which were expressely in the Hebrew: but also that the Hebraicall formes of speech so discrepant from our phrase and accustomed manner of speaking, might bee framed vnto our vulgar and familiar communication, that they might bee the better vnderstood: I referre it vnto the iudgment of them that bee expert in the tongues,

who

who if they list to conferre both the texts, they shall euery where espie a great dissimilitude betweene the words of both, & sometime find whole members of sentences transposed: yet I trust they shall likewise confesse, both that I haue not swerued any thing from the sence and meaning of the Authour, which I most attentiuely did alwayes ponder and consider, as the thing most profitable for our purpose, and also that it was necessary so to do, to fashion it vnto our manner of speaking. For whereunto serueth it if it should not be vnderstood? were it not as good to remaine still not vnderstoode in a strange tongue, as not vnderstood in our owne, if such translations word for word, bee to be counted in our tongue, being turned into our words onely? This therefore was chiefly endeouored, that it might bee framed and come most nigh vnto our vulgar tongue, not to our vulgar wordes onely: and yet it should not bee disframed, nor digresse from the true meaning of the Historiographer.

Seeing then that it may now bee read in our mother tongue, and vnderstood also, our hope is, that our trauaile shall not be lost, but that thou likewise for thy part (gentle Reader) wilt diligently peruse and reade this his History, worthy of so great paines to bee bestowed vpon it, both for the pleasantnesse of the matter, and also for the inestimable profit that thou maiest take thereby. For pleasure, who would not be very much delighted and desirous to vnderstand the end, and what became at length vpon such a people, that hee hath heard so much of as euery man hath read and heard of the Iewes in the Bible, and otherwise? Besides the delectation, in perceiuing things of so great antiquity, euery man delighteth to behold the pictures of Auncient persons, as

of HERCVLES, HECTOR, IVLIVS CEASAR, ARTHVR, & reuerenced the as though they were halfe Gods: how much more pleasure should it bee, to behold the liuely images of their minds, which appeared in their acts and deedes, while they were here in this life? whereby hee should learne to know good from euill, and by the applying of their deedes vnto our manners, with considering the euent and successe they had of their actions, wee may take either an example, or some admonition, or occasion to amend our liues; wherein besides pleasure, is also profit. As when thou seest the Iewes heere afflicted with diuers kindes of miserie, because they fell from God: then mayest thou bee admonished heereby, to see the better to thine owne wayes, least the like calamities light vpon thee: vnlesse thou bee so fonde to thinke God will more spare thee, which art but a wilde Oliue and but grafted into the stocke of fayth, if thou bring either naughtie fruite or no fruite, then hee did the naturall branches the Iewes, which sprang naturallie of the roote it selfe. Thou shalt reade heere of terrible and horrible euents of sedition and rebellion, yea, there was no such cruelty exercised vpon them by their externall enemies, as they vsed vpon themselves one vpon another, subiects against their Princes, and subiects against subiects: in so much, that nothing hastened their destruction so greatly, as their owne doggednesse and intestine hatred. Bee thou warned therefore by their harmes, and take heede that thou maiest auoide the like. Consider moreouer and marke well, the Iewes were counted Gods people, the Romaines contrary, his enemies: as without all doubt, hauing no knowledge of God, and beeing idolaters as they were at that time, they could not bee Gods people: yet for all this, God would they should preuaile against

gainst the Iewes. and subdue them vnder their yoke. Whereby wee may learne how greatly God is incensed against iniquitie, insomuch that hee will rather bring in vpon his owne children a nation more wicked, then to leaue them vnpunished, to runne forward in their wicked race. Such profitable ensamples and lessons are in this historie without number. which if I should recite all, I should bring the whole booke into the preface. Wee will therefore be content with these few at this present, neyther as all, nor as the chiefe: desiring and wishing chiefly (good Reader) that thou maiest finde out not the chiefe onely, but all; and not onely finde them out, but note them and imitate them in thy liuing and ordering of thy dooings: which if thou doe, then haue wee the expected end of our paines and trauail, and thou the profit, wherewith all parties may iustlye, or will gladly be contented and satisfied



The state of the common

wealth of Iury, from the Machabees,
vnto the last destruction and subuer-
sion of the same.



According vnto those things that wee haue found in the Book of Ioseph the Priest, sonne of Gorion, and in other bookes written according to the most certaine veritie, wee will draw forth and rehearse some things for the comfort that may come thereof, especially seeing all the Prophets haue bent, and directed their prophesies and foretellings of things to come, to this p[ur]pose, that the kingdome of the house of David should bee restored, and flourish in time to come. Wherefore if there had been any Kings of the house of David, during the time of the second house, or second Temple, then should we haue bin in suspence, yea, even now already our hope had bin dashed: but there was no kingdō of the house of David in that age, saue only a certain dominiō that Zerubabel and Nehemia had. Yea, rather the kingdome remained at that time to the House of the Machabees, and them that were toward them

1.8. them, & their seruants. But now to the purpose. When Alex. the first king of y^e Grecks had established his kingdom, he died, being yet but a young man, and his kingdom was decided among foure of his captaines, as it is w^ritten, Whiles he is yet aliue, his kingdom shall be broken & deliuered into foure coasts of the heauens. He left behind him a son of tender yeares, called Archelaus, whose tutor or gouernor perceiuing him to be toward, gaue him impoisoned drinke, & made him alway. These Captaines made war one vpon another, of whom one y^e was named Prolomee, p^rocured Moses law to be translated into Grecke, to y^e intent he might finde some occasion to pick a quarrel against Israel. For by their law he sought meanes to withd^raw them from their religion, according to y^e psal. Many a time haue they afflicted me frō my youth vp, may Israel now say. There were 70. ancient men that translated the Law, whom Prolomee the king separated one frō another, putting euerie man apart in a house by himselfe. But they all agreed in one sence, albeit they changed 13. places; which was not done without miracle, that they all agreed together in the meaning & w^riting, as though one alone had w^rit it. These 13. places bee these

1.8.

al. 129.

these. First, God created in the beginning. Theree no word or thing is put before the name of God, & also for that in the Grecke tongue, the thing that doth, is put before, & that that is made, is placed after, least this word Bereshith should be take for a creato^r, and Elohim for a creature. The second, I will make man according to the image and likeness, that it should not be thought, as though he were one that consulted with other therein. The 3. And God finished the 6. day and rested the seauenth. Least it should seeme as though hee had made any thing in the seauenth day, and in it ended his working. The 4. Goeto, I will goe downe, and there will confound their language, least by speaking in the plural number, he should haue beene thoght to be many. The 5. And Sara laughed, speaking to them that stood by her: because Prolomee the king should not mock them, and say; Who shewed you what she said to her selfe. The 6. Because in their furie they killed an Oxe, and in their will they brake the crib. Least the king should deride them, and aske, what hath a man to do with an Oxe. The 7. And Moses tooke his wife and his sons, and set them vpon that that could beare a man. Least y^e king should deride our maister Moses, because he rode on

Genes. 2.
I, for we.

Genes. 2.
Sixt for
seauenth

Genes. 11
I, for we

Genes. 18.
With them
that stood
by her, for
to her selfe.

Genes. 49.
Crib for
an Oxe.

Exod. 4.
That that
could beate
a man for
an Asse

an

Exod. 12.

an Ass: & that he should not say, how should an Ass beare a woman and two childre? He would neuer haue done it, if hee had not bene a begger. The eight. And the dwelling of the children of Israel in Egypt, and other lands, was 430. years. Notwithstanding, they abode not in Egypt but 210. yeares, and that is it, that their father Iacob told them: Descend ye (the letters of the which word in Hebrew signifie 210.) thither.

Exod. 24.
Little ones
or Princes

Furthermore the computation of 430. yeares, is from the yeare that Isaac was borne, which was the holy seed vnto Abraham. The 9. And vnto the little ones of the children of Israel stretched he not his hand. As who would say, yea also vnto their little ones he stretched not his hand. Because he should not say, the great men escaped, but the children of the sons of Israel escaped not. The 10. I tooke of them nothing of valure. Lest he should say, hee tooke not an Ass, but he tooke one reward. The 11. Which things thy lord God hath deuised, that they may shine one all people. Lest hee should take an argument thereof and say, Loe y^e holy and blessed Lord hath diuided them to all people & hath giuen them licence to worshipping them. The 12. He went and worshipped strange Gods, which I commanded not to worshipping.

Num. 16.
Of valure
of an Ass.
Deut. 4.
That they
may shine
is added.

Deut. 17.
To wor-
ship is ad-
ded.

Lest hee should say, Now hast thou called the to strange worshipping of Gods. The 13. They translated an Hare, little feete, because the Kings wife was called Hare, least she should say, the Iewes mockt me. When these seauenty elders had translated the law into the Greeke tongue, Ptolomee, reioycing much in their wisdom, honored them with princely apparel and great rewards, brought them home againe, merie & glad. Moreover he sent by them oblations to our God. At that time there were many that condescended to follow the lawes of y^e Grecians, but these seuentie refused. Not long after, captaine Seleuchus, Ptolomees companion in office dyed, in whose steede Antiochus raigned in Macedonia. This Antiochus making war vpon Ptolomee, bereft him of al his dominions, & slew him. After that he subdued y^e land of Israel then vnder the regiment of Ptolomee, & waxed very proud. He hated Israel also, because they loued Ptolomee, and aided him in the warres against him. This is that Antiochus that builded a great city vpon the sea coast, & called it Antiochia, wherein he made a golden Idoll, commanding that the children of Israel should be brought vnto it, & worshipping it. But some of the chose rather to suffer

suffer death for the religion of their Gods, & some other fel from the sinagogue their mother church. Before this he tooke away also their Saboth, their new Moone & league of circumcision: forbidding that in any wise they should obserue these commandements in any place throughout al his dominions. For the which he put many of the Israelites to death, and oppressed them more then did euer any of their enemies or aduersaries. The second man in honour next himselfe in Ierusalem, was one Polipus, hee erected an Image in the temple, commanding y^e people of Israel to worship it: and whosoever was disobedient, to be slaine. Therefore he put to death Hanna and her 7. children, as it is mentioned in other places. When Antiochus perceiued this, it increased his hatred towards Israel, insomuch y^e he did his indouour that none of the should scape or be left aliue, except such as would worship the Image. When fled many of the Israelites to the mount Modijt, & to Iericho, because of the law of Polipus and Antiochus his Lord. hauing to their gouernour the high Priest Mattathias sonne of Iohn, otherwise called Casmonanie. The Priest enioyned them to fast, and punish themselves before the Lord with weeping, sackcloth & ashes. And after this

this he saith vnto the: If ye will ieopard your liues for the holy Lord, why dy we like women? Let vs go & fight with Polipus, and if we dy, we shall dy with honour: peradventure the holy & blessed God will help vs and will not root out the remnant of Israel. To this counsel euerie man assembled, & made a covenant with him vpon this thing. Polipus hearing this, gathered his force together, and made toward them to destroy the, & what Israelite soeuer he found in his way he slew him. Mattathias the priest, and all the remnant of Israel, vnderstanding that Polipus came against them, they went vpon the mount Modijt with their wiues and children. Then put he himselfe and his sons in armes. He had 5. sons, Iudas the eldest, the next Iehonathan, the 3. Ioachâ, the 4. Schimeon, the 5. Eleasar. Al these were valiant men of war. When Polipus came to them, hee craftily spake to Mattathias, saying: Thou art one of the chiefe men in Israel and a man of honour and estimation. Come downe therefore, and all that bee with thee, worship the Image, and striue not against the King, that ye may liue, and not bee destroyed. Thou shalt be their Prince also, if thou shalt bee conformable. But the Priest in no wise would be seduced by him, but rather

ther cursed & reviled him. Mattathias had
an altar at the foote of the hill, whereupon
when he had offered sacrifice to y^e most blef-
sed God: there came one of the wicked Israe-
lites out of Polipus campe, and killed vpon
it a swine. This villaine was yong and lu-
cky, but the priest was old: yet when he saw
what this lewd fellow had done, crying to
his God to strengthen him, he challenged
combate betwene himselfe and the fellow.
Which thing being liked both of y^e fellow,
and of Polipus, with his whole army: Mat-
tathias came done with his drawn sword
in his hand, and the fellow stood against
him ready to receiue him. But the priest
rushing vpon him, by the assistance of his
God, ouercame him, cut off his head, & cast
his carcasse vpon the Altar: whereat Poli-
pus & his whole host were much astonied
beholding one another. The Priest stood
still by the altar, crying, Which of you will
come to me man for man? Then Polipus
picked out a strong champion the best of all
his army, and brought him out of the ar-
raies of his host, to teach him his lesson,
how hee should behaue himselfe with the
Priest. The Priest therefore drew toward
the Campe with his naked sword in his
hand, as though he came to ioyne with their
cham-

champion: but leauing him, he turned his
sword vpon Polipus, stricke off his head, &
fled to the hill. Then blowing their hornes,
and making a shout together, they rushed
downe vpon the Grecians campe. But
when the Grecians sawe that their grand
Captaine was slaine, they fled: Chasmona-
nie and his sonnes with all Israel followed
the chase, ouerthrew them, & made a great
slaughter. This done, Mattathias the priest
went to Ierusalem, purified the Temple,
restored the worshipping of God, and com-
manded al that were borne during the time
of Polipus to bee circumcised; for by the
meanes of his inhibition, they were uncir-
cumcised. Thus being established, he sate
vpon the throne of the kingdom, and drove
the Grekes out of the land of Israel. His
kingdome endured one yeare, which was
the 212. yeare from the building of the se-
cond house. After this he fell sicke, and like
to die, charged his sonnes to keepe the obser-
uations of y^e Lord, & to walke in his waies:
also to play the men against the Grecians,
for the religion of the Lord. Then brought
he forth Iudas a tall man and a hardie, and
placing him in the Sanctuary, tooke a horn
of oyle, & powred it vpon his head, where-
at the Israelites clapped their hands, and
gaue

10 The state of the Machabees.
gaue a great shout, saying, God saue the king, God saue y^e king. Soone after, Iudas gathered an armie of Israel, & made an expedition against the remnant of y^e Greekes that were left in the holdes of Israel, and whatsoeuer hee tooke in hand, God gaue it good successe. Notwithstanding Antiochus sent against him a puissant army, vnder the leading of one captaine Pelonius, against whom Iudas so warred, that the Grecians went to wracke, for he espied his time when they were destitute of victuals, and speedily set vpon them, beat the doone hand smooth, and approached to captaine Pelonius, slew y^e valiantest about him, yea & him also. When Antiochus heard this, hee was in a great rage: wherefore hee chose out a most valiant captaine, called Lysias, and sent him against Ierusalem, with 1000. horsemen, & footme without number. Iudas hauing knowledge thereof, commanded a fast throughout all Israel for thre dayes: after, tooke muster of his army, and made ouer them captaines of thousands, hundreds, fifties, & tens. These said to their souldiers, VVho soeuer is affraid, &c. Whereupon many of the people returned home, yet there remained 7500. of such courage all, y^e one would not haue runne away for a hundred. Lysias

diuided

The state of the Machabees. 11
diuided his host into thre parts, committing the vnto thre captaines, Nicanor, Bagris, and Ptolomee. But after the Israelites had once giuen a great shout, the Lord beat downe the Greekes, so that the Israelites destroyed nine thousand of their enemies, and spoiled the whole host, and they that remained aliue, tooke themselves to flight. The next day Iudas kept his Sabbath, together with al Israel in the Temple, for y^e battell was vpon the first day. The morrow after, the Israelites returned to the spoile of those that were killed, and after to pursue other that were not able to resist: but they found none, for they were fled into Astarothe Karnaim. During the time of these wars, Antiochus invaded the land of Persia, for they had moued warre against him, & done iniurie.

Wherefore he fought against them: but hauing the ouerthrow at their hands, he returned to Antiochia with great shame, where also he found his armies with another dishonour and soile. Wherewith he was in such rage, that he gathered together all the valiantest & best warriors in all Grecia, yea all y^e were able to beare weapon, swearing he would bring with him such an army, y^e al the ground about Ierusalem should

not suffice the to stand vpon, that he would haue with him, euen for his footemen only. And he set forward his horse-men, with horses and wagons laden with all manner of munition for the warres: as bowes, shields, targets, swords, and speares, breast plates, & morrens; besides a huge number of Elephants, and such, that a dozen valiant men might fight vpon one Elephant, the Elephants being to them as a fortress. But King Iudas taking heart to him, put his trust in his God, and ioyned battaile with him. At length when he with the power of Israel approached to the Elephants, they slew them downe right, so that the Elephants roared, the Horses and all the beasts that drew the baggage and furnitures, were very sore afraid. King Antiochus also being mounted vpon his mare, & not able to sit her in her flight, was thrown downe. His seruants therefore finding him, took him vp, and bare him a while vpon their shoulders, and (being a corpulent and grosse man) they were not able to carry him further, but cast him downe in the way. The Lord had plagued him also and his whole host before with a dry scab, or rotten matter, and with other most horrible diseases: therefore as he saw all these things, he

con

confessed it to be the hand of God. Wherevpon he made a vow, that if he escaped, he would circumsise himselfe with all his soldiers, and would conuert them to the worshipping of the God of Israel, but **G O D** Repēt an heard him not. He fled therefore as fast as wel as he might, & died by the way, through his greuous and sore diseases, and Opiter his sonne reigned in his stead. King Iudas with all Israel, returned with great ioy to the House of the Lord, offered sacrifice: and as they had laid wood vpon the Altar, and the sacrifice vpon that, they called vnto the Lord, louingly to accept their sacrifice; and in the meane space, fire came forth of the Altar by it owne accord, consuming the sacrifice and the wood, the like neuer chanced vnto them to this day. This myracle was wrought the 25. day of the moneth E- August. lul. The king made an expedition also into Arabia, to warre vpon the people thereof, & made of them a great slaughter, brought them into subiection, and made them tributaries. In his returne he set vpon a great City of the Grekes, wan it, and razed it. After that, he made a roade into Grece ten dayes iourney, whereas came against him with a huge armie, the chiefe man in King Opiters Realme next his person: but Iudas

13 3

dis

discomfited him and all his people. From whence he went to the City Syopolis, y^e was under the Romanes, whereas came forth to meet him, Godolias with a royall present, informing him that they had euer bozne the Israelites good will, were their neighbours, and shewed them pleasures. The king examined the matter, and found their words true: so receiuing their presents, departed thence. After this Gorgorius a Captaine of the Romanes, moued war with Iudas, but Iudas strooke a battell with him, & destroyed his whole armie, so that none escaped. Opiter son of Antiochus, hearing what adoe Iudas did in all countries round about: he mustred all his people, leuied a puissant armie, wherewith he came & besieged Bethar. When cryed Iudas and all Israel to their God with fasting and sacrifices. The night after, Iudas diuided his men into certaine bands, commanding them to giue the Grecians a Camisado, and to enter their campe whilest it was darke: which they did, and slew very many of the best of the Grecians, about 4000. preparing neuerthelesse for the field against the morrow, whereas also the Israelites did beate downe many of the Grekes. In that battaile was slaine Eleasar sonne of Mattathias the kings brother

ther

ther. For when he espied one with a golden sword vpon the Elephant, he thought him to be King Opiter, who had 20. Elephants in his army. Therefore he tooke hart to him, & beate downe the souldiers of the Grekes on both sides, were they neuer so strong, till he came to the Elephant. And because the Elephant was so high that hee could not reach them that sat vpon him, he shoued his sword into the belly of the beast to ouerthrow the King, wherat the Elephant shrank together and fell vpon Eleasar, that hee dyed there; for whose sake all Israel mourned, and made great lamentation.

But Opiter hearing this, straight way made sute to King Iudas for peace and a league to be made between them: which after Iudas had consented vnto, he returned home into Greece againe, & by the way fell into the hands of his enimies that slew him. After him succeeded Demetrius, his enemy, who was y^e cause of his death. There were at that time, certaine euill disposed persons of the Jewes: that serued the King of the Grecians in his warres, namely, one Alkimus: who went to the King of the Grekes at that time lying at Antiochia, and stirred him to moue warre vpon Israel, and King Iudas. By whose suggestion Demetrius sent

against Iudas a Captaine called Nicanor, with a strong army. Hee now comming to Ierusalem, let Iudas vnderstand that he bare him good wil, & was desirous to make peace, and to enter into a league with him. Wherefore as Iudas came forth accompanied with his brethren the sons of Chasmonanie, Nicanor met him in the way, embraced him and kissed him: after that, led him to his pavillion, and set him vpon his seat of honour. King Iudas also after he returned from the campe made vnto Nicanor a great feast, calling him & his noble men with him into Ierusalem, where they eate and dranke at the kings table. K. Iudas was yet unmarried, wherefore Nicanor moued him to take a wife, & he might haue issue, & not lose his succession, whose counsell Iudas allowed. This done y lewd pickthank Alkimus declared to King Demetrius y league that Nicanor had made with King Iudas: whereat Demetrius being wroth wrot vnto Nicanor, that hee had intelligence of his traiterous practises. Nicanor was in Ierusalem when this letter was deliuered him. When Iudas heard of the contents of the letter, hee fled out of Ierusalem into Samaria, where hee sounded a Trumpet & gathered Israel together. Nicanor vppon these letters entred the

the House of the Lord to seeke Iudas, but he found him not. The he examined the priests who sware they knew not wher he was become. After he had now sought him in euery corner throughout Ierusalem, & could not find him, in a fume he sware he would beat down the Temple: and gathering together all his host, he made speed against Iudas.

When he heard of Nicanors comming, he issued out of Samaria to meete him, and after they had stroke the battell, Iudas slew of the Greekes to the number of 18. thousand horsemen, tooke Nicanor aliuie, and was minded to kill him. But Nicanor besought him of pardon, alledging that the king knew well enough, that he began not this battaile with his good will, but least he should transgresse the commandement of the king his maister. Wherefore (saith he) I humbly beseech your Maiestie not to kil me, and I sweare vnto you, that I will neuer bear arms against you, nor annoy you in any wise. Vpon this the K. made a league with him, and dismissed him. So he returned to the K. his maister with shame enough. After this Demetrius dyed, and Lisia his son raigned in his stead, yet the wicked men ceased not, but moued againe King Lisia to make a voyage in his owne person, with a puissant army

army against Iudas: but hauing the ouerthrow of King Iudas, hee fled vnto Asdotum, til he had strongly repayred again his army. Then came he the second time vpon Iudas, in which conflict the Israelites were put to flight. King Iudas notwithstanding, fled neither one way nor other, but called to his men, and exhorted them to returne and stick by him, yet they would not obey him. So he abid alone with his dravone sword in his hand, vnto whome none of his enemies durst approach nigh, but with chariots & horsemen they environed him, and archers shot at him, wounding him sore, till he fell down dead vpon the ground, and they that were about him were take alieue. The time that he reigned ouer Israel was six yeares. Many of the Greeke captaines were slaine also in that battaile, & the king himselfe so wounded, that he was faine to get him into his country to be cured of his wounds. After he had recovered his health, he returned again, came to Ierusalem, and to all the cities of Israel, with the power of the Grekes wherewith hee so afflicted them at that time for the space of foure months after the death of Iudas, that y^e like tribulation was neuer scene in Israel. In the meane season the Israelites resorted to Ionathas the son of

Mat-

The name of the Machabees. 19
Mattathias, & made him k. in Iudas stead, and were sworne vnto him. This Ionathas fought diuers great battels against the Grekes, hauing the aid of one Sauinus of the kindred of Alexan. the first, who had made a league with Ionathas, and toke his part against Grecia, wasted and spoiled it sore, till at length, the king of the Grecians slew Ionathas by a traine. His reigne ouer Israel was six yeares. Then was Simion his brother k. in his stead. Against him Antiochus the 2. king of the Grecians came to warre. But Simion met him, & laid first an ambush to entrap the Grekes, and then ordered his battels in array against Antiochus. After that, he with his whole host made a face, feining as though they fled, and retyred, till they perceiued Antiochus, who pursued them, to be within their danger, then the ambush brake forth vpon the Grekes, made a very great slaughter. After this Simion returned to Ierusalem with great ioy. Then sent Ptolomee King of Egypt, an embassage to Simion King of Israel, offering him his daughter in marriage. To this request when King Simion had consented, Ptolomee came to Ierusalem, where was made him a great feast, and they were allied together. Whereupon Antiochus k. of the Grecians

cians went to Ptolomee king of Egypt, privately to murder Schimeon king of Israel. Whom Ptolomee durst not but obey, for at that time y^e king of Egypt was in subiection to the Grekes. Therefore when Schimeon came into Egypt to see his father in law Ptolomee, he was receiued with great feasting: but in the same hee had payson giuen him, y^e he died thereof. Besides this also, his sonne which came with him, Ptolomee cast in prison. These things iustly chanced vnto Schimeon, for that he had transgressed the word of the Lord, that forbade all alliance with the Gentiles. The time that he reigned ouer Israel, was 18. yeares. Then Iohn his son reigned in his stead, who was called Hircanus in the Greeke tongue. The same Ptolomee king of Egypt inuaded Israel with all the power that he could make. But Iohn y^e son of Schimeon met him, and the Lord ouerthrew Ptolomee with his whole host, that they were slaine of the Israelites, and pursued to the Citty Dagon, about which time the Israelites made trenches, & besieged it. Now within the towne they had the mother of king Hircanus, whom Ptolomee caused to be set vpon the wals, and to be scourged with whips in the sight of her son. When Hircanus saw the great affliction of his

his mother, he would haue raised his siege, and departed from Ptolomee. But his mother called vnto him, and said, My deare son Iohn, regard not my trouble, for all chastenings come from God. Proceede manfully with thy siege against this Citty, for it is in great distresse, and reuenge me, thy father, and brother murdered by Ptolomee. The king followed her aduice, and manfully raised a mount, from the which he battered the wals with engins of Iron like chariots, till they began to shake. Therefore many of the souldiers of the towne fled, and their companies began to scatter. Ptolomee seeing this, commaunded to afflict his mother yet more, and to increase her scourgings, vntill the entrailes of Hircanus was moued, that he could not abide longer to see his mother so cruelly handled, but left the siege, and let Ptolomee escape: who neuerthelesse killed his mother, & fled into Egypt. In the fourth yeere of king Hircanus raigne, Pius king of Grece came and besieged Jerusalem with a great power and strength, whom Hircanus was not able to meete and encounter withall in the field, but suffered himselfe to be closed vp in the Citty. The king of the Grecians therefore raised great towers against the Citty, apart from the wall, digged

a trench, & cast by a mount. When planted they their Engines named Rams against the gates, so that the Citie was hard besieged: for they beat downe one of the turrets that stood vpon the wall, whereat all Israel was afraid, & agreed together to issue out, and skirmish with them, whatsoeuer should come thereon, life or death. Which although Hircanus liked not, yet they did so, and slew many of their enemies, put the also to flight, that they were constrained to encamp themselves further off from Jerusalem. Then the Israelites came to the towers that the Greeces had builded, and razed them to the ground. Thus they issued out dally, skirmishing with Pius, vntill the feast of the Tabernacles. Then sent Hircanus to Pius, desiring him that he would grant them truce, & let them be in peace while the feast lasted. His request Pius granted, and sent a fatte Ore to be offered to the God of Israel, covering his horns with beaten gold, and dressing him with fillets of chrysell, and other precious stones, clad also in a garment of Purple, and diuers other precious cloaths. He sent moreover plate, both of siluer, and gold, full of diuers kinds of spices, all to be offered vnto the Lord. When the king Hircanus sawe this, he went out vnto Pius, and after

he

he had made peace with him, he made hym and his chiefe men of warre a great feast, & gaue him a present of iii. C. pound weight of gold: He went also with Pius to aid him against the king of Persia, that at that time rebelled against him. But he taried there not long, because the time of Pentecost was at hand. Wherefore king Hircanus and the host of Israel returned: but Pius and his army of the Grecians proceeded. Whom the king of the Persians met in the field, slew Pius himselfe, & vanquished the residue, that almost none remained. Whereof when tidings came to Hircanus he was very glad, and returned to Jerusalem with peace & ioy. After this Hircanus made many great battailes with the nations about him, & had euer victory. He also came to the mount of Corizim, where he won a fort of the Sectaries and Samaritans, & razed downe the temple that the Sectaries had there as their house of Sanctuary, which they buylded by the licence of Alexander the first k. of the Greeces. He that builded it was Manasse the Priest, brother to Simeon the iust. But Hircanus the high Priest pulled it downe two hundred yeares after that it was builded. From thence he went to the Cittie of Samaria, and besieged it. This was

was the mother Citie of the Samaritans, and Sectaries, which was brought to such distresse, by the long siege of Hircanus, that they within were faine to eate the carcases of Dogges. The feast of Propitiation then being at hand, Hircanus made speede to Jerusalem to execute his office in that feast, (for he was the high Priest) appointing for Generals of his army, Aristobulus his eldest sonne, and his second sonne Antigonus. In the meane season, they within y town went to the King of Grece, to come to succour the, which he did with a great power. But these two yong men the kings sons, went to meete them with the strength of the Israelites, & gaue them the ouerthrow, killing them vp almost euery one, to the number of xxi. fighting men, and the rest fled. What done, the yong men returned to the siege of Samaria. King Hircanus their Father had tidings of y comming of the Grecians against his sons, so that he perceiued they should haue the Grecians of the one side of them, and the Samaritanes and Sectaries of the other: But he knew nothing what was hapned, for that victorie chanced the iiij. day of Tisre. His hart therfore was carefull for his sonnes, and for Israel: notwithstanding he proceeded in his office according as

the feast required: as he entred into y house of Sanctum Sanctorum, & the most holiest, to offer incense, and to call for mercie for his children & for his army, he heard a voice speaking vnto him: Neuer trouble thy mind with thy children, & with the hoast of Israel, for yesterday the Lord of mercie heard them, and according to the greatnes of his goodnesse, for thy Fathers sakes. Let thy heart therfore be right, and thy hands pure. So the king going out of the Sanctuary, declared it to the people. Whereupon the next day he sent post to Samaria, and was assuredly certified againe that this was true. Wherefore king Hircanus was magnified greatly of all Israel, for they knew that the blessed Lord accepted his doings, inspiring him with the holy Ghost, and increasing his Kingdome & Priesthood. After this he took a iourney to Samaria, besieged it a whole year, and at length wan it, slew all also that bare life within. He razed the wals, the palace, and burnt vp the City. He had wars also with the Romaines, and the Arabians: and God prospered all that euer he took in hand. Shortly after, God gaue him rest and quietnesse from all that dwelt about him, and from all his enemies; so that Israel re-
 ted boldly in peace and tranquillity all his
 time.

time. On a time the k. made a feast to all the Sages of Israel, that they might make chere with him: and being pleasantly disposed, he said, I am your scholler, and whatsoeuer I doe, that doe I by your Authozitie. Wherefore I pray you if you see any fault in me, or if I do not as becometh mee, tell me of it, that I might refozme my euil way. Then euery man greatly extolled and commended him saying: Who is like vnto thee, our Lord king, so worthy of the kingdome and priesthood, so notable in good workes, whose workes be done for the God of heauen, which hast also done vs so much good in Israel? The king was well pleased with their answer, and reioyced greatly. Yet was there one among them, an vndiscrete man, called Eleasar, who spake vnadvisedly to the k. And it please your Maiesty, it were sufficient for you to haue the crowne of the kingdom, ye might leaue the crowne of the priesthood to the seede of Aaron, for as much as your mother was captaine in the mount Modiit. Incontinent the king was mocked & sore displeased against the Sages: which certaine of his seruants that hated the Sages, & smelled somewhat of sects, perceiuing; one of them informed y^e k. that whatsoeuer that vndiscrete person

had

had spoken, it was not without the aduice of the Sages. Whereupon the k. demanded of the sages, What law shall that man haue that in despite of the king, speaketh things in his reproch? They made answer: He is worthy to be whipt. Then said one of y^e Saduces, The matter is plain, that according to the mindes of the Sages, & at their bidding, he vpbayded thee, and therefore they would not award him to die. Whereat the k. held his peace, & gaue neuer a word to answer: so all the ioy was turned into sadnesse. The next day at the commandment of the king, proclamation went to all the Cities in the kings dominions, that they should stand to the ordinance of Saboch and Bithus: and whosoever shall refuse to follow their decrees, or would obserue the Traditions of the Sages, and obey their will, should suffer death. This was Iohn the high Priest, which had the Priesthood fortie yeares, & in the end became a Saduce. Notwithstanding the Israelites obeyed not the kings commandement, but rather priuily followed y^e ordinances of the Sages. The king himselfe and all his seruants followed the traditions of the Saduces, makingquisition for them that stucke to the constitutions of the Sages, and putting to

death as many as hee could get knowledge of. By this meanes he drew much people of Israel into this opinion. The time that Hircanus ruled ouer Israel was 31. yeares, and then he died. After him reigned his son Aristobulus, for hee had three sons, Aristobulus, Antigonus, and Alexander. This Alexander was hated of his father, and banished out of his presence. He went therefore and made warre vpon Tyre & Sidon, subdued them, and compelled them to bee circumcised. Aristobulus regarded not the high Priesthood, but set light by it, wherefore he would not execute the office thereof, but tooke the kingdome vpon him, and set the crowne vpon his head: and was called the great King. Besides this, he banished his mother, and Alexander her sonne, his younger brother, and would not suffer them to dwell in Jerusalem. But he loued his brother Antigonus, and made him Lieutenant generall of all his warres, setting him forward into the warres against his enemies. Wherein the young man Antigonus had good fortune, and prospered in al things that he tooke in hand, and returned safe to Jerusalem; where he entred into the house of the Sanctuarie to pray for his brother the king, which at that time was grievously

sicke:

sicke: and also to acknowledge before the Lord God his goodnes and mercy towards him, in that hee ayded him against his enemies. When came a certaine wicked person vnto the king, and informed him with this tale: Thy brother (saith he) returning from the wars, inquired of thy health, & when it was told him thou wast sicke, he said, I will go to him to day & rid him out of the world. When the k. heard this, he was wroth toward the Sages, and commanded his brother to be apprehended, and carried to the place of Starton, there to be kept in prison, till he had made further inquisition of this cause. In the meane space the Queene, the Kings wife, commanded him to bee put to death there, without knowledge of the Kings minde. But when the King heard that his brother was killed, he cryed mainly out and wept, smiting his breast in such sort with his hand, that he solned, & much blood issued out of his mouth. He reigned ouer Israel two yeare. After him his brother Alexander reigned, who was also called King Ianai, being brought out of Prison, where his brother had put him, and made king of Israel. He was a mighty man, and baliant in al his wars against his enemies, preuailing against them. Hee had warres

with the Philistines, namely, Gaza & Ascalon, whome he put to the worse, and ouercame them. This man refused not y^e Priesthood, but was high Priest. It chanced on a time, when he stood at the Altar to offer sacrifice, one of the Sages cast a Cedar tree on him; whereat he lifted up his right hand upon the Altar crying, Give me my Sword: Then the Sages kneeled down before him, and sware they did it not of any contempt, but rather (say they) that we thus sporting before the Lord, would be merrie upon the high solemne day. But the Kings seruants answered roughly againe, saying; Although ye play and reioyce, yet it is not the manner of the countrey to vse any such despitefull customs with the King. The contention waxed hot against them, till at length the Sages spake euill of the King, casting in his teeth that he was an unhallowed and suspected person, and that his Grand-mother on the fathers side, was a Captaine in the mount Modiit, whereby her seed was stained. The King was sore moued at that, in so much that he commanded all the Sages to be slaine. Wherefore wheresoeuer they found them, in the Sanctuary, or in the streets of Ierusalem, they killed them forthwith. The king commanded that euery man should

obey

obey the gouernance & traditions of the Sacerduces: so in those dayes had the sages great tribulation, some fel on the sword, some fled away, & some taried at home with great dishonour. After these matters, the king made an expedition into Arabia, entred the country as far as the rock of the wilderness, against Hartam K. of Arabia, subdued his land. After that, he warred on Medaba and the whole land of Moab, vanquished them, & bringing them vnder tribute, & so returned with honour to Ierusalem. When he had after this well bethought him of his doings, it repented him of his euill waies: wherefore he altered his minde and beganne to make much of the Sages, submitting him to their ordinance, and esteemed their traditions. There was at that time a kinde of sect that were cald Pharises, of whom such as had escaped, the king sent to call them home againe; and when they came into his presence, he spake vnto them words of comfort saying: My brethren, ye shal vnderstand, y^e the thing that is once done and past, must needs be termed as it is, and cannot be reuoked. And trueth it is, you cannot excuse the reproch that ye did mee, nor I cannot call againe the blood that I haue shed. Notwithstanding I confesse my fault vnto you;

and haue changed my indignation to loue, praying you to put out of your hart all rancor and malice, lay away al your mourning & sorrowfulnesse of your mindes, reioycing in your reconciliation and atonement with me, and bee of good chere. But they made him answer: We will not lay awaye our hatred and enmity, for thou speakest but deceitfully, and wee speake that is truth. Furthermore, thou hast killed our chiefe men & Elders, neither hast thou only done vs this iniury: but as Hircanus thy father began this mischief, so thou hast holden on and continued it. Wherefore this hatred betwene thee and vs hath taken some roote, neither can wee leaue our lamentation till thou die, and God take vengeance on thee for our sakes. Then shall we reioyce when we see vengeance. So they departed from his presence, neither did the king giue them any answer at all. But when they sawe the king to bee incensed against them, and by that meanes the matter might rebound to their owne harme, after consultation had, they went to the k. of Grece, whose name was Demetrius, shewed him what Hircanus and Alexander his son had done to the Pharisees, and all the Israelites that bar them good will, and followed their traditions.

ons, and how they also hated Alexander for the mischief that he had wrought them, so that if any man will come and reuenge the malice of Alexander, they would be readie to aide him. Demetrius followed theyr aduice, and assembling together all his people, to the number of 40000. horsemen, & footmen without number, he toke his iourney, and encamped against Sichem. Then king Alexander waged six thousand horsemen to aide him. But the king of the Grecians writ priuily to the auncients of the Sadducees, that they should not aid Alexander: to the souldiours also that Alexander had hired, he sent rewards, gold and siluer, that they returned home to their countrey, and ayded not Alexander, whereupon he was not able to withstand Demetrius. Wherefore hearing that Demetrius was remoued from Sichem towards Ierusalem, intending to take him in the city, he fled by night with a few of his men to the mountains, and lurked there. When the men of Israel & Iudea, heard that the king was fled out of Ierusalem, and that the city was in feare to come into the handes of the Grecians: they gathered themselves together, & stood for their liues, as though all had beene one man, to the number of 10000. and set vpon

Deme-

Demetrius campe, killed all his best men of war, & spoiled all his host; that he fled from them, & came home into his countrey with great dishonor. This done, the king tooke hart to him, and returned to his kingdom, but the Pharises fled to Bethshemes, fortifying themselves against the king: who having intelligence therof, gathered an army & went against them, won the city, & took 800. of the chiefest Pharises, bound them in chains, and brought them to Jerusalem.

Then banqueted he all his servants upon the roofe of his Pallace in a high place, where his learned Pæres did eat & drinke, till they were drunk. And in his mery mood he commanded those 800. Pharises prisoners to be fetcht forth, and to bee hanged every man of them upon gallowses before him; at which sight he drunke and laughed hartily. After this he fell sicke in the foure & twentieth yeare of his raign, of a greivous disease, a Quartane ague, that helde him three yeares: and for all this he shrunke not, nor lefted to goe to the war to encounter fight with his enemies what nation soever they were round about him, as though he had bene a whole man. In the 27. yeare of his raign, which was the 3. of his sicknesse, he made an expedition into the land of Moab against

against a certaine city called Rabaga, to get it by force. At which time he was very sicke and weake: wherefore his wife Alexandra the Queene went with him, fearing lest hee should die by the way. And as he encamped himselfe against the City, and baged it sore with assaults, his sicknesse increased upon him more and more. Wherefore his wife, perceiuing that he was like to die, wept bitterly for him, and said: To whom shall I be so bolde as to shew my face when thou art once dead, seeing thou hast inought such mischief against the Pharises, whom all the land fauoureth, and following their traditions, obey their instructions? If they shall be disposed to wreake themselves upon me, & thy young children, they shall haue aid of all that dwell in the land. The king answered, Weepe not, nor shew any resemblance of pensiuenes: I will tell thee what thou shalt do, and if thou wilt follow my counsel, thou shalt prosper and reigne, thou and thy children as thou wouldest desire. Be it that I die, there is no man in the world need know thereof. Tell thou every man therefore that aske for me, that I am sick, and wil not that any man shall come at mee. In the meane while annoint and season me with balmes; fight with courage against this City, till thou win

win it, and then returne to Ierusalem with ioy: and beware thou put on no mourning apparell, nor weepe, but bring me vnto Ierusalem, & lay me on a bed like a sicke man, and after call together the chiefe of the Pharises, bring them where I am, and speake vnto them gently in this sort: Alexander hath bin euer your enemy, I know it very well: wherefore take him if yee list, and cast him into the fire, or to the Dogges, or burie him, it shall be at your choise: I know well they are pittifull men, and so full of mercy, that they will burie me honozably, and shall appoint some one of my sonnes whom they like best to be king. The Queen did therfore as shee was instructed of the Lk. And when shee had wonne Rabaga, shee ioyfully returned to Ierusalem: after that gathered together the elders of the Pharises, and spake to them as the king had aduised her. The Pharises hearing that the king was dead, and that his body was in their hands to do withall what they list, they answered the Quene, God forbid we should do this vnto our Lord, the annointed of God. He was the king and high Priest: what though he were a sinner: yet his death shall be an expiation for him of all his iniquities. Therefore wee will bewaile him, and mourne for him, yea,

we

wee will carry his coffin our selues on our neckes, and burie him as it becommeth a kings Maiestie; and so they did. The time that he had reigned was xxvii. yeares. After him reigned his wife Alexandra in his stead: for the Pharises after they had finished the seauenth day of the mourning, they committed the kingdom vnto her. Shee had two sons by the king: the elder was called Hircanus, the other Aristobulus; Hircanus was a iust man and a righteous, but Aristobulus was the warriour, & a man of prowesse: besides that, of a familiar and louing countenance. He fauoured also the learned men, and followed their instruction. But Hircanus his elder brother, loued the Pharises. On a time therfore when the Queen sate in the thzone of her kingdome, shee cald the ancients of the Pharises before her, honoured them, and commanded to release, and set at liberty all such Pharises as the Lk. her husband, & her father in law had cast in prison, and taking the Pharises by the hands, shee commanded all Israel to obey their ordinances. Then made shee Hircanus her son high priest, & Aristobulus lieftenant of the wars. Shee sent also to all the lands that her husband & father in law had subdued, & demanded the noble mens sons for pledges; which shee

He kept in Jerusalem. So the Lord gaue to the Quene quietnes from all that were vnder her subiection. She gaue also the Pharises authority ouer the learned sort, putting them in their hands to order at their will.

Whereupon straightway they found one Dognus, a great man amongst the learned sort, whom they slew, and much people besides of the Ancients of that sect; so that the Sedaries were in great distresse. They gathered themselves together therefore, and came to Aristobulus the Liefetenant of the warres, and with him they came to the Quene, saying vnto her: Thou knowest the enmity that is betwene vs and the Pharises, which hate thy husband and father in law, yea, and thy children also. We were his men of warre that went with him in all his affaires, ayded him: now thou hast given vs into their hands to be murdered & banished out of the land. What will Hartan King of Arabia doe, when he heareth this, that we shall forsake thee? He wil come and reuenge him of all the battaile that thy husband fought against him. Yea, the Pharises will take his part, and deliuer thee and thy children into his hands, that there shall not be left vnto Hircanus the king, and his son Alexander thy husband, any name or remnant

at all. The Quene gaue them no word in answer, whereat Aristobulus was angry, & letted not to vtter it to his mothers face: but she would not heare him. Wherefore Aristobulus counseld the Sedaries to go their wayes, and depart out of Jerusalem, to choose them cities in the land of Iuda, where they might dwell with their honoz, and not to suffer themselves to be slaine vnder the Pharises handes. Wherefore departing from Jerusalem, they dwelt in the Cities of Iuda. Not long after this, it fortun'd the Quene fell soze sicke, that she was like to dy: whereof when Aristobulus heard, he feared least the Pharises would make his brother Hircanus King, and at length apprehend him; wherefore he fled away by night to the City of the Saduces to be their head, and make warre vpon his brother if he should presume to raigne. He came therefore to the prince of the Saduces cald Galustius, who was a good man of warre. And after he had gathered a strong army of the Saduces, his mother the Quene sent vnto him that hee should returne vnto her; which he wold not do, but rather wēt to war with the nations that dwell about him, where he wan xx. Cities, and gat him great renoune thereby.

Now as the Quene his mother waxed sicker

sicker and sicker, the chiefe Pharises came vnto her, with her son Hircanus, weeping before her, & saying how they were afraide of her sonne Aristobulus, who if he shoulde come into Ierusalem and take it, he would deliuer them vp into the hands of the Saduces. Vnto whom she answered, I am as you see at the poynt of death, not able to talke much with you: there is here in my house great treasure, that my husband & my father gathered, & their parents, Kings of the posterity of Chasmonany, take that to you, and make my son Hircanus king ouer you. If Aristobulus will perturb him, and make war against him, ye may wage men of warre therewith, and succor him as you thinke good. And euen with this she fainted and died, and was buried amongst her people, after she had reigned 9. yeares ouer Israel. The Pharises therefore and Priests, with all y inhabitants of Ierusalem, made Hircanus her son king in her steede.

Aristobulus hearing tidings of these things assembled his army, and came toward Ierusalem, to fight against his brother. And Hircanus met him, & encountred with him nigh vnto Iordan Jericho. The Saduces of Aristobulus host were good men of warre and too strong for the Pharises. Wherefore

Hircanus and the Pharises, had the ouerthrow at Aristobulus & the Saduces hands, who with this victory proceeded forth to Ierusalem, besieged it, and brought it to great distresse. Wherefore the Priests and y Ancient of the people consulted together, & came forth to Aristobulus, fell prostrate on the earth before him, and besought him that he would not scatter abroad y inhabitants of the Lord. He condescended vnto their desires, vpon these conditions: that he should enter into Ierusalem with them, & be king, and his Brother Hircanus should bee high priest. Whereupon they agreed. The as Aristobulus entred into Ierusalem, his brother came out of the Sanctuary to meete him, and with embracing he kissed him. So Aristobulus was king, and Hircanus executed the office of the high Priest. The Lord also gaue Israel rest and peace for a while, but afterward the Lord sent an euill spirit among them, which was the cause of translating the Kingdome from the stocke of Chasmonanie, and of the destruction of his posterity, for the sin of Hircanus the great, and the sin of Alexander his sonne, in that they shed so much innocent blood, & drew Israel from the obedience of y Prophets vnto the lies and trifles of the Saduces. For thus

it chanced. The Saduces beat into Aristobulus head, that as long as his brother Hircanus liued, he nor his kingdome could neuer be established. Whereupon Aristobulus deuised how to make away Hircanus. Which thing a certaine man cald Antipater was aware of, a man of most power in all Israel, and thereto also a wise, expert, and learned in all wisdom, both in the lawes and in the knowledge of the Greeks, iust of his word, & prudent in any strange or new matters chanced. His ofspring was not out of the Children of Israel, but of those Romans which chanced to be vanquished, and become subiect vnder the dominion of y^e Israelites, being but strangers and of no noble house in Israel. He had foure sons, Ioseph the eldest, the next Pasilus, the third Herod, and the fourth Pheroras. These had also a sister called Salumith.

Antipater fauoured Hircanus so entirely for his iustice and vprightnesse sake, that he opened vnto him his brother Aristobulus the Saduces intent, giuing him counsell to fly to Hartam king of Arabia: but Antipater himselfe went before to breake the matter to Hartam, of whose comming Hartam was very glad. Then Antipater declared to him how Hircanus was in minde to fly

vnto

vnto him, because of Aristobulus his brother. If y^e wilt help him (saith he) & lend him speedy ayd, thou shalt easily set Aristobulus beside the kingdome, for all Israel is inclined to Hircanus, & fauour not Aristobulus. Hartam answered, I am afraid of y^e Iewes & their wilinesse. Alexander his father put me thrice to the foile in battell by his subtilty, and tooke my dominions from me.

Then Antipater sware vnto him: He shall be (saith he) thy true and trusty friend, to do whatioeuer thy heart desireth. Thus Hartam was perswaded, and they made a league togither. When Antipater turned to Jerusalem, caused Hircanus to flye in the night, and they both went togither to the king of Arabia, who much reioyced at Hircanus comming, & receiued him honozably. When they came togither to intreate of the league, Hartam demanded restitution of such Cities as Hircanus father had taken from him, to whom Hircanus consented in all things. Wherefore Hartam raised all the people of Arabia, and led them to Jerusalem to war vpon it. To Hircanus also came all the men of Iuda, saue onely they that dwelt at Jerusalem: So betwixt them they beset the City round about. It fortuned that in y^e solemnity of the Passouer, they could not

haue their seruice of the solemnity in þ hol-
ly place, because of the warres. Whereupon
a certain iust and perfect man of the town,
called Honyauriga, brake out priuily into
the Campe of Hircanus and Antipater his
counsellour, and besought them with much
prayer and teares, that they would grant
a truce vnto Ierusalem, whilest the feast of
sweet-bread lasted, that they might execute
the seruice of solemnity in the Holy place.
To whom Hircanus said, Thou art a iust
man, and often when thou hast prayed, the
Lord hath heard thee: pray now therefore
vnto the Lord, to deliuer Aristobulus into
our hands, and that Israel may rest. Ho-
nyauriga answered, Am I a God: or able
to remoue battels that be stirred vp for ma-
ny mens iniquities? Thus when he se-
med to be vnwilling to pray, Hircanus men
compelled him, drawing their swords, and
saying: If thou wilt not pray, thou shalt die
for it. Therefore as hee saw his life in re-
pary, he cryed vnto the Lord, O Lord e-
uerlasting, which hast chosen thy people
Israel out of all people, and hast set thy
name in this House, may it please thy Ma-
iesty to plant among the children of Israel
friendship and Brother-hood; take away
from among them this hatred which is the

sen of nothing, and let not the one of these
factions preuaile against the other, seeing
they all be thy seruants, and children of
thy couenant. When the seruants of Hir-
canus heard him say so, they ran vpon him
with their swords, and killed him. But God
deferred not his vengeance, for hee strooke y
hoast as well of the Arabians as of Hircanus
with a grievous pestilence. At the same
time came from Rome a famous Captaine
called Pompeius, to war against the coun-
try of Armenia. This Pompeius sent one of
his chiefe men to Damasco, of whom as A-
ristobulus (thus besieged) had heard, & that
an army of the Romanes was come to Da-
masco, hee sent him a present of foure hun-
dred pound weight in golde, desiring him to
remoue y armie of the Arabians from him,
and to raise the siege. In those daies all the
world obeyed the Romans. That Captaine
therefore wrot vnto Hartam king of Arabia
in this wise: Depart fro Ierusalem, if not,
thou shalt vnderstand, thou hast broke thy
league with the Senate of Rome, and the
whole armie of the Romanis shal shortly in-
uade thy land. Hartam on the sight of this
letter, raised his siege, & departed from Je-
rusalem. Hircanus also & Antipater depar-
ted with shame & reproch. Aristobulus vp-

on that gathered a power, and pursued after them, gaue the Arabians and Israelites that tooke Hircanus part, a great ouerthrow, and after returned to Ierusalem with much ioy. Shortly after Pompeius came to Damasco, where Aristobulus presented him with a Vine of Golde, marueilous artificially wrought. The rotes of the Vine, leaues, clusters, & Grapes that were vpon it, were pure golde, the weight whereof was fise C. pound. Pompeius was very glad therof, and sent it to Rome to y^e Consul. And the whole bench of y^e Senate, which was of the number of 320. Senatours, wondered at the cunning & wit of him that made it: and with great ioy they bare it into y^e Temple of their Gods, placing it in the presence of the great Idol Iupiter, so called after the planet Iupiter. Pompeius writ his Letters to Aristobulus, with great thanks and commendation for the same, assuring him how both he and y^e whole Senate fauored him, and that he should haue a friend of him to speake in his cause as long as he liued. Hircanus hearing of this, was clean dashed, & in despaire. But Antipater comforted him, saying, Let not the friendship that is betwixt Pompeius and thy brother dismay thee: I will goe to him and make him thy friend. Vpon that he

went

went to Pompeius, & perswaded his minde to hate Aristobulus, & to fauor Hircanus, informing him thus: If thou (saith he) defend Hircanus, all Israel wil be content to be vnder thy protection, for they loue him euery man: but if thou defend Aristobulus, the people will not obey thee, for they hate him. Pompeius charged him that no man should be made priuy to their communication. For I (quoth hee) will send for Aristobulus to come to mee to Damasco, and then I will cause to lay hands of him, and deliuer him bound to his Brother, restoring the Kingdome to him. Aristobulus vpon the sight of Pompeius letters resorted vnto him. Hircanus also came from the rock of the Wildernes. And as they appeared together before Pompeius, Antipater desired him that hee would do iustice betwixt Hircanus y^e King, and Aristobulus his brother, that rebelled against him, & tooke his kingdome from him without cause. Whose sayings a thousand of the elders of Israel stood vp and witnessed to be true. Aristobulus answered: I neuer stroue with him for the kingdome, vntil such time as I saw al these that made Hircanus king, to run in great obloquy, & to sustain much reproch, because he was so feeble a person, & of no great wit, nor forced much

of the kingdom: yea, till all nations y^e were about him, whose dominions our p^{re}ogens toz^s conquered, began now to despise him, to passe litle for offending him, to deny him tribute for his simplicity and mopishnes, w^{ch} lacke of courage. When Aristobulus had sayde, there stood vp a great multitude of goodly & beautifull young men, apparrelled in cloth of Hiacinth and purple, with mighty targets vpon the, and other ornaments of gold, chrysell, and p^{re}cious stones, assuming with one accord, y^e Aristobulus sayd the truth: namely, that Hircanus forced not of the kingdome. At whom Pompeius marvelled, saying: Happy is this people hauing so many goodly men, true in their wordes, and wise: Happy also were the Senate of Rome, if they could bring to passe, that this great Nation might be vnder their gouernance. So he tooke his iourney to Ierusalem with Hircanus and Aristobulus. But after Aristobulus perceiued that Pompeius stood not to the promise he made him at the beginning for y^e time, he set light by him and fled from him to Alexandria in Egypt: whither Pompeius followed with his host and besieged Alexandria. From thence Aristobulus fled againe to Ierusalem; & Pompeius pursued him also thither, w^{ch} sitting

Aristobulus a letter of truce & pardon. So Aristobulus came forth to him, & Pompeius did him at that time no harme, but demanded to bee giuen vnto him all the vessels of the house of y^e Lord; which Aristobulus refused to do. Pompeius in a rage, caused to lay him fast in heauy iron chaines, & assaulted Ierusalem, battering the walles very sore, till they of the town issued out against him, & slue of his host xii. M. men. After this had the Israelites ciuill wars within Ierusalem because the sledge was grieuous vnto them; for they were diuided into factiōs: one part said, let vs open the gates to Pompeius & let him in, that we may submit our selues vnder his protectiō. The other said, Let vs fight against him vnto death. But much people misliked that, so that that side preuailed that wold yeeld. Wherefore Pompeius entred the town, and the house of the Sanctuary, killed much people of y^e priests, and the people of the Land: made Hircanus King of Israel the second time, and Antipater his Counsellor. Moreover, he set one Securus a Roman in y^e countrey, to receiue the tribute and departed, leading Aristobulus with him bound in iron. And because he took his iourney toward Arabia. Hircanus and Antipater went with him to conduct him

him. Aristobulus thus being prisoner, and his two sons with him, it fortuned that one of them (called Alexander) escaped, and hauing intelligence, that Hircanus and his Counsellour were gone out of Jerusalem, he came thither and rebelled against Hircanus, made vp the breaches of the wall that Pompeius had battered: yea the Israelites resorted vnto him, and made him King in Hircanus place. Whereupon he gathered an army, and went forth to meete with Hircanus as he came homeward from Pompeius; where hee gaue Hircanus the ouerthrow, & Securus the receiuer of the tribute fled and escaped. When Alexander returned to Jerusalem, fro whence shortly after, Gabinus a Romane with a strong army, compelled him to flie to Alexandria. And being in the same place besieged also of Gabinus, his mother Aristobulus wife wet forth to Gabinus, weeping, & besought him that he would not destroy her Son: for whose sake he did Alexander no harm. Gabinus therfore hauing gotten all y^e land of Iudea, made Hircanus K. of Jerusalem now the third time: whose Roman captaines and rulers in Iericho, & in Zephori, and through all the land of Israel. It fortuned after this that Aristobulus gat out of prison at Rome, & came into

into Israel: to whom on euery side resorted men in such sort, that he had a puissant host of Israel. Whereof when he had taken muster, he chose out 8. M. of the best, and with them went against Gabinus; where was a sore battell fought betwene them, till the best of Aristobulus men were slaine, and onely one thousand left, wherewith he fled to y^e Mountaines. But the Romaines followed the chase, and slue them euery man. Yet Aristobulus would not yelde, but fought alone, although his helmet was broken, till he had diuers sore wounds in his head, and then fell he to the ground, and the Romans took him yet aliue, brought him to Gabinus, who comforted him, commanding his Surgeons to heale him, and after sent him to y^e Consull and Senate of Rome, where hee was put in prison yet once again. And thus, the Senate taking pity of Aristobulus wife, which was reported to bee a very wise woman, released her two sons out of Prison, and set them at libertie. Alexander the one of those, could not be content, but rebelled once againe against Hircanus and the Romaine gouernours. For he gathered together much people of Israel, encountred with one of the Romane gouernours that Gabinus had appointed, and gaue him the ouerthrow:

throw, but proceeding farther to fight with Gabinius, had the worse, and many of the Israelites were slain, yet he escaped and fled. This done, Gabinius came to Jerusalem, and renewed the kingdom of Israel to Hircanus the fourth time. About this time one of the Senators Mures at Rome conceived a child, and died in the birth and travail thereof. They therefore that were about her, straightway ripped her, and got the child out alive; whom they named Julius, and because his mother was cut, they called him Caesar. This child growing to great forwardness, and coming to man's estate, the Consul and Senate sent him into the wars: and whatsoever hee did, hee had good fortune, & prosperous successe. Hee depriv'd the Grecians of the Empire and Dominion, translating it to the Romans. Many provinces also besides hee did hee subdue, and returning to Rome with a power, attempted to get the Dominion and sole Regiment over them. But they had made solemne statutes in the time of their progenitors, never to suffer any king among them, or any man to have perpetuall rule over them: wherefore they would not make Julius king. Upon this rose amongst them great mortal warres, so y^e Julius Que a great man

ny of them, and without number. When Pompeius understood that Caesar reigned at Rome, & had killed the Consul and Senat, with all the nobility of Rome, he gathered together his whole army out of Arabia, and made toward him. Julius having intelligence of his coming against him, sent for Aristobulus out of prison, spake friendly unto him, gave him a power, and made him Grand Captaine thereof, bidding him to go & encounter with Pompeius. And indeed his army was a strong army, & he himselfe a King of no small promise and valiantnes. Pompeius hearing y^e Aristobulus came against him, was sore afraid of his valiantnes, & of his host: Wherefore he sent to the inhabitants of Jerusalem that were under his obedience, that they should present Aristobulus with some gift, whereby they might deliver him, and poison him. The Inhabitants of Jerusalem at his request, sent unto Aristobulus a present, by certaine noble men, in whereat Aristobulus was right joyful, and did eat and banquet with them, till hee was overcome with drinke: Then they unpoisoned him, and hee dyed. The time that hee reigned over Israel, was foure yeares, and sixe moneths. He was a good man of warre, hardy in fight, and a man

man of amiable countenance.

Pompeius receiuing tidings of his death the more gladder proceeded to ward Rome to besiege it. But Iulius met him in the way, and destroyed him & his host: where by the Empire was established vnto Iulius. He after this, sent presents to the King of Syria, and into Egypt, by his Captaines, to allure them to his friendship. Antipater advised Hircanus to aid Iulius, if perchance he might win his fauour, which Hircanus did: & Antipater was Captaine of the host, who plained the man, and found such fauour with Iulius, that he made him Lieutenant of his warres, and after he had fought sundry and great battailes, hee returned to Ierusalem with great honour, and by the way prospered much more. Hircanus after this, made Phaselus Antipaters sonne, Gouvernour of Ierusalem, and Herod his third sonne, president of Galilee. There was a certain young man at that time in Ierusalem called Hizkias, a valiant man of war: to whome came all such as were in any distresse, and he became their Captaine. These went & ranged about in Syria, roving and murdering in such sort, that the Syrians were weary of their liues, for feare of them. Wherefore the king of Syria sent vnto Herod Ruler of Galilee,

Galilee, desiring him to kill that Hizkias and his complices. Whereupon Herod prepared himselfe: and went to meet with Hizkias as he returned from the spoile of Syria, came vpon him vnawares & slew him and his men. Whereof when the king of Syria was certified, he sent a noble reward vnto Herod, of siluer, gold, & precious stones: by which, and by like meanes, he became very famous. The noble men of Iuda made their complaint vnto Hircanus vpon Antipater, and his sonnes for their sore oppressing the land of Iuda, desiring that Herod might be summoned from Galilee, to appeare in iudgement, and answer with other for the killing of Hizkias. The king therefore sent for him, and hee vpon that came to Ierusalem, appeared before the Iudges, princely apparelled, with a gilt sword girt about him; whose pride an ancient man (called Samma) blamed, and reprehended also his stout heart: but hee would not giue eare vnto him, nor yet regard the Iudges. When Hircanus perceiued that the Iudges had almost determined to giue iudgement against the young man, and to make him away, hee tooke pittie on him and said, We wil not giue sentence to day, to morrow is a new day; & by that meanes deliuered him out

out of their hands. Herode knew not afore that it was a matter of life and death. That night therefore he fled to the king of Syria, declaring all what had hapned vnto him. The king of Syria let him haue a strong army, and came with him himselfe, purposing to besiege Ierusalem. But his father Antipater, and his eldest brother Phaselus came forth vnto him, & rebuked him, saying: Is this the reward that thou renderest vnto Hircanus, that tooke pittie on thee, and wold not haue thy blood shed? Therefore they willed him to depart from Ierusalem: vnto whom hee condescended, after he had once let y inhabitants of Ierusalem know what he could do, and had shewed them his power. Iulius Emperour of Rome, about that time (as he was worshipping in the house of his God) was murthered by the conspiracy of certaine of the which had serued Pompeius that was slaine, as is afore mentioned. The name of one of them that killed him was Cassius, of the country of Macedonia, who fled thither, being affraid to tarry at Rome. This Cassius had great dominions in Macedonia. Antipater also of whom we spake, was a great scourge to the noble men of Iuda, & a great deale soier man than was Hircanus himselfe. Yea,

Hircanus

Hircanus could doe nothing in comparison of him, for he had no rule himselfe: but Antipater and his sonnes bare all the sway throughout all the Realme. Moreover, Antipater was in great estimation with all the kings of that time. And forasmuch as hee so sore oppressed the Iewes, they therefore hated him, and conspired to kill him. There was a man in great authoritie about Hircanus, named Malchias, by whose meanes they wrought this matter. He corrupted y Kings Butler with rewards, to put poyson in Antipaters cup; which as soone as he had drunke, he died. These things his sonnes Phaselus and Herod dissembled and winked at, as though they knew nothing. Notwithstanding they priuily writ vnto Cassius that reigned in Macedonia, certifying him of this dede. Sone after came Cassius to Tyre, from whence he sent Messengers to Hircanus to come vnto him; who came, and with him Melchias, Phaselus, and Herod: Cassius entertaining them all in his lodging, willed his men, that whatsoeuer Herod bade them, they should do it. Herod willed them to kill Malchias: they slew him therefore sitting hard by Hircanus side. Hircanus demanded of the sonnes of Antipater the cause hereof: who

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answe

answered, As it not manifest that king Cassias seruants slew him, and wee know not why? Wherefore Hircanus stood in feare of Phaselus and Herod, beeing certaine that this was their deed. Wherefore he said vnto them, This Malchias was worthy of such a death for he was a crafty man, & an vsurer. These things done, Octavian Augustus brothers son vnto Iulius that was murdered, came to Rome: and the people of Rome made him their Emperour. Hee had a fellow in office named Marcus Antonius his vncle. Octavianus therefore seeing to the gouernment of Rome, sent Marcus Antonius to warre vpon Cassius, and to reuenge Iulius death. Vnto him Hircanus sent a present, a crowne of gold, to which were set sundry precious stones, praying him to strengthen his kingdome in his handes, and to bee a meanes of a league to bee made betwene Octavius Augustus, king of kings, and him, as there was betwene him & Iulius; which Antonius granted. About that time Antigonus Son of Aristobulus writ to Pagurus King of the Persians, to ayde him against Hircanus, to remoue him, and to restore the kingdom to himselfe, promising to giue him for his trauaile, five hundred poundweight of gold, and an hundred Israelitish virgins.

So

So Pagurus gathered an host against Israel, & Antigonus departed out of Ierusalem with much people of Israel that tooke his part, and ioyned themselves to Pagurus. These came to Ierusalem, besieged it, fought many skirmishes, and gaue many great assaults vnto it, til at length they vndermined the city; then tooke they Hircanus, and slew Phaselus. And to the intent Hircanus might bee cleane remooued from the priesthood, Antigonus that had depriued him now of the kingdome, cut off (besides that) one of his eares. But Herod escaped and fled to Augustus, Emperour of Rome. Pagurus therefore hauing made Antigonus King of Ierusalem, returned home into Persia, carrying Hircanus as prisoner with him. But Augustus appointed Herod to be King ouer all Iuda, giuing to him a very strong army of the Romaines to obtaine it withall. In the way thither, Herod met with Alexandra, Hircanus Daughter, and Marimi her Daughter, that she had by Alexander sonne of Aristobulus; and brought them againe into the land of Israel, where he took Marimi to wife, and solemnized the marriage with her in the mount of Galilee, for there the chiefe of all Israel dwelt; with whom hee tooke peace. Marcus Antonius

60 The state of the Machabees.

compassion in office with Octavian Augustus about that time made a voiage thzough all the West countries to suboue them vnto the Romanes, together with Egypt. Damasco and Syria. Him Herod accompanied to the flood of Euphrates, and helped him not a little. For the Arabians lay in waite for him in the way, & intercepted all y^e would ayd Marcus Antonius, & slew thē. But Herod met with them & vanquished them. Wherefore Antonius was very glad of Herods valiantnesse, and brought him againe to Israel, together with Cassius hys captaine & Lieutenant of the wars, hauing also his letters to all the captains of Syria, after this tenor. We shall vnderstand that our Lord and master Octavian Augustus, k. of kings, hath appointed Herod the sonne of Antipater, to be king of al the land of Iuda. Wherefore as soone as these letters shal come vnto you, yee shall with speede ayde him. No man shall be excused: all that can beare weapon shall go with him to Ierusalem, to vanquish Antigonus the kings aduersary: who so refuseth to goe with him, it shall bee lawfull for the warriours to slay him forthwith. I Marcus Antonius haue swozne by my sword that I will not alter this that I haue said. When the Captains of Syria had read

The state of the Machabees. 61

read this, they resorted wholly to Herod, so that his host was wonderfully increased. Antigonus hearing of this, sent one Pompeius lieutenant of his wars, against them; who fought a sore battaile with them, that much people were slaine on both sides. Ioseph king Herods brother was slaine in that battaile. Notwithstanding, at the length Antigonus host went to the worst, & had y^e ouerthrow. So Herod & Cassius proceeded to Ierusalem, & besieged it the 3. yeare after Herod was made king of Israel. And when they had battered downe a piece of y^e wall, Cassius with the Romanes entred in to the towne, and made a great slaughter in Ierusalem. They entred also into the Sanctuary, and attempted to enter into y^e Sanctorum Sanctorum; but Herod & his men leapt betwene it and them, and stood with their drawne swords in the temple doore, to withstand their enterprises. Herod was also displeased with Cassius for his crueltie, and said, If ye will destroy al the inhabitants of the City, vpon whom shall I raigne in the kingdome that Augustus hath giuen mee? Wherefore straightway Cassius caused proclamatiō to be made thzough al his host, that no man vpon paine of death should kill one Israelite more. This done, Herod apprehended

hended Antigonus, & deliuered him bound to Cassius. He rewarded also Cassius Soldiers both with gold and silver.

When Cassius offered a present vnto the Lord, a crown of Gold, for he was sore afraid of Gods displeasure, because hee had fought against the holy City. That done, he tooke his iourney, and returned into Egypt, and Antigonus as prisoner with him. Whither sent Herod vnto him a royall reward, to make away Antigonus, and to murder him, fearing lest he should make claim vnto the kingdome againe. Whereunto Cassius consented, and slew Antigonus.

The State of the Herodians.

Thus was the kingdome surely established to Herod. Then made hee warres vpon all the nations that were about him, constraining them to become tributaries, by which meanes hee grew to such power, as neuer any of his predecessors were to be compared vnto him. After all this, Pagurus king of Persia, released out of prison Hircanus sonne of Alexander, and promoted him to be head of all the Israelites that were fled or flitted into the land of Sennaar, & into the dominion
of

of the Persians, and he became their king. This Hircanus had a seruent desire to see the holy City, and the house of the Sanctuary: also how Herod (whom he took for his sonne) & his kingdome did. Herod hearing that Hircanus (who had bin prisoner at Babylon) was now set at liberty, & in great honor, he was afraid of him, mistrusting lest the Israelites would restore vnto themselves & kingdome of their fathers. Wherefore he cast in his minde how to do him a mischief. He then writ this letter vnto Pagurus, the Contents whereof were such: Thou shalt vnderstand that Hircanus is hee & brought me vp, and vsed me euer as his sonne. Now therefore since I came to be king in Jerusalem, I haue called to my remembrance the goodnesse that he hath done to me, wherefore my desire is to reward him according to his benefites. Wherefore I require thee to send him to me: otherwise assure thy selfe of wars betwene thee and the Israelites, with their confederates. Pagurus hauing read this letter, sent to Hircanus, doing him to vnderstand, that if he would go to Herod, hee might: but notwithstanding Herods threats, hee ceased not to giue to Hircanus all the good counsel he could, aduising him to take heed of Herod, because he is (saith he)

a blood-sucker, a breaker of his league. And hee hath called thee for no loue he beareth thee, but because he feareth thee. As long as thou livest shall he neuer sleepe quietly, lest the kingdome should be deuolued vnto thee. It is better for thee to remaine here in some honour, though it be not of such estate, then to goe thither to die with great despite, and end thy olde age with a bloudy death. Furthermore thou shalt know, such is the disposition of mens hearts: if there be two men, the one in honoꝛ, the other in contempt, after time shall come that the despised shall be had in honour, and the honoured to be neglected; neuer will hee that is now honoured, and befoze was in contempt, be content to see him that was befoze honoured, noꝛ speak friendly to him. For he will think, Hitherto according to his accustomed maner, he hath despised mee, how much moze when his dominion is taken from him, and his seruant reigneth in his roome? Moreover, Herod knoweth right well, that mens hearts are inclined to him that is the true King. And it might be so, if thou wert meete for the Priesthood, that hee would promote thee vnto it, and be Gouvernour of the kingdome himselfe. But seeing thou art dismembred, hast one of thy eares cut off, & thereby

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art vnnieete for the Priesthood: thou shalt remaine in Ierusalē, depriued both of kingdome and priesthood, which is vncomeley for thee. Such Counsell gaue Pagurus king of the Persians, vnto Hircanus: yea, and all the Iewes that were in Babilon besought him, that he would not goe to Herod.

Notwithstanding he would not be perswaded, and why? For it was the Lordes will and his deed, that the iniury done vnto the Sages, whom his father and grandfather slew, and the iniury committed on Honyauriga, might returne vpon his head, and be reuenged: so that no remnant of y^e House of Chasmonani, no name, no residue, no kinsman oꝛ posterity should bee left aliue. Hircanus therefore tooke his iourney toward Ierusalem, & Herod came forth to meet him, embraced him, and kissed him: after brought him to his house, & feasted him daily, calling him his father befoze all men, albeit in his heart he conspired to kill him: & that knew Alexandra his daughter, and mother in law to Herod, who opened it vnto Hircanus; but he would not credit her at the first, till on a time he perceiued the matter cleare to be so: then deuised he how to flie to Maloc k. of Arabia. He sent therefore to Maloc to send him horses and a Chariot to flie withall: but the

the messenger dealt unfaithfully, & lewdly with him, for he brought Hircanus letters priuily vnto Herod; who rewarded him wel for his labour, & bade him go to Maloc, and to let him know what answer Maloc gaue. The messenger vpon this, went and deliuered the letters to Maloc, who fulfilled Hircanus request, sent him horses, and a chariot, writing in this sort: I haue sent thee horses and horse-men, come therefore vnto mee, and whatsoeuer thy heart desireth, I will doe it for thy sake. So the messenger brought the answer secretly to Herod: whereupon hee sent straight to the place in which hee vnderstood Malocs men to lurke waiting for Hircanus, and caused to apprehend them aliue. When Herod commanded to call together the Elders, before whom he willed also Hircanus to be brought, and of him the King demanded, Tell me whether thou hast written any Letter to Maloc king of Arabia? He answered, I writ none.

When was Ristius the messenger brought in as his accuser, and the men of warre also of Arabia that were apprehended, which declared the whole matter before the Councel, so that Hircanus was quite dashed. When the K. commanded him to be put to death, and so was the kingdome established vnto Herod

Herod. The time y^e Hircanus raigned, was 40. yeares and 6. moneths. After the death of his mother he raigned 3. yeares, and Aristobulus his brother remoued him, making him priest. Againe 3. yeares after he returned to his kingdom, and raigned 40. yeares.

When Antigonus Sonne of Aristobulus deposed him, cutting off his eare, and banished him out of the holy Cittie. So after when Herod his seruant came to the kingdom, he returned to Jerusalem, and Herod shed his bloud guiltlesse: yet notwithstanding he had deliuered Herod from y^e hands of the Elders, who would haue put him to death, for the death of Hizkias. From that time Hircanus wrought none euill in the sight of the Lord, nor offended him in any great matter: saue only in this, that he bare too much with Herod in shedding the innocent blood, wherefore his own life went for y^e other. Therefore happy is he that neuer forgetteth any part of his duty. Marimi the daughter of Alexander, the Sonne of Aristobulus, the wife of Herod, had a Brother whose name was Aristobulus: him Herod would in no wise promote to y^e high Priesthood, because he feared the children of Chasmonani, although his wife made earnest sute and lay soze vpon him for the matter. But the

Herods in gratitude.

Iudgement with partiality, no small offence.

the king made high priest one that was nothing of the kindred of Chasmonani, whose name was Haniel. Notwithstanding, when he had once dispatched Hircanus, his wiues progenitour, father of Alexandra, his mother in law: then he deposed Haniel the high Priest, & preferred his wiues brother Aristobulus to the dignity; who although he were but a child, yet he was wise, and of good vnderstanding, and beautiful withal, so that in all Israel was not a goodlier nor handsomer young man then he was. And this Haniel was the first that euer was deposed from that office of the high priesthood, for neuer did king of Israel attempt y^e like afoze Herod, who did this to quiet his wife, and to fulfill his Mother in lawes minde. Notwithstanding this, Alexandra his wiues Mother was not content nor satisfied, for the death of her father was such a grieffe: but alwayes spake snappishly to the king, that he committed her to ward. When she writ to Cleopatra, Queen of Egypt, wife vnto M. Antonius, a noble man of Rome, declaring vnto her all the mischiefe that Herod had done to the posterity of Chasmonani, and desiring her of ayde. To whom Cleopatra, made this answer: If thou canst finde the meanes to come to mee secretly, thou

thou shalt perceiue what I shall do for thee. When Alexandra had read the Letter, she sent to Aristobulus her son the high Priest, shewing him that she would fly to the Sea Iapho, and from thence wold take shipping into Egypt, perswading him also to flye with her. We will (saith she) make two Coffers, one for me, and another for thee: and we will with rewards allure our Seruants to carry vs out priuily, whereby wee may flye to saue our liues. This their deuise was perceiued of one of Herodes Seruants, who forthwith made the king priue vnto it. The king commanded his seruant that be trayed the, that when they did conuey the Coffers, they should bring them to him, which y^e seruant did. So when the coffers were brought to the kings presence, he caused them to be opened, and tooke out Alexandra and her son Aristobulus, to whom the king spake sharply, and rebuked them sore. But Alexandra answered him againe as short: insomuch that the king mooued with anger, flang away from her into hys chamber, saying: It is better to sit solitary in a corner of y^e house, then with a brawling and scolding woman in an open place. The king dissembled the matter, and shewed no great displeasure a yeere after, as Aristobulus

bulus y high Priest, apparrelled in his pontificall vestures, stood in y temple nigh vnto the altar to offer sacrifices, the Israelites beheld his beauty, his wisdom, and behaviour in the ministry, whereat euery man reioyced, praying God that had not taken all away, but left one to reuenge y iniuries done to the house of Chasmonani. The king hearing this, was sore afraid, & not a little displeased, thinking to himselfe the Israelites would restore the kingdome of their fathers vnto him. He perceiued euery mans hart to be inclined towarde him: Wherefore he deliberated a while, and in y feast of y tabernacles he removed to Jericho with all his household, whereas he made a great feast to al his nobles and seruants, placing the euery man after his degree before him. Aristobulus the high Priest he set vpon the right hand. And as they eat, drank, & made merry, certain of y kings seruants were deposed to go and swim in Jordan. To these the king had giuen secret commandement, that they should desire Aristobulus to goe and bath with them in Jordan, & then to drowne him. So whē they were going, they came to Aristobulus & moued him to keepe their company, which he would not, vntill the king gaue him leaue: wherfore he asked the

the king leaue, but he denied him at y first, yet at length the young man intreated him so instantly, that the king bad him do what he would.

He went therefore with the other young men to swimme. The king presently tooke his horse and returned to Jericho, with all his train, leauing the young men behinde; which continued swimming til sun setting, and as it began to be darke, they drowned the Priest Aristobulus among the. Wherof when tidings came to the king, and it was knowne that he was dead, the people wept & made great lamentation, considering his vertue, nobilitie, and beauty, euery man was full of sorrow that hee should haue so short a life: & they bewailed so much, that it was heard afar off. But Mariam chiefly & Alexandra the yong mans mother, could in no wise be comforted. Yea, the king also wept & made great mone, for it repēted him that he had done so wicked an act. Yet al the people knew well inough that y thing was procured by the king: insomuch that Alexandra his mother in law, lettēd not to tell it him to his face, y hee was the murderer of her husband, and her father, and now last of all her sonne; to whom the king answered neither good nor bad. From that day for-
wards

wards there was continual hatred between Alexandra and Marimi, the Kiparim, the mother of Herod, and Salumith his sister, that came of base and seruile blood. For Marimi cast in their teeth to their faces, that they were not of the seed of Israel: but prophane, unholy, & of base birth. Notwithstanding Herod loued Marimi as his life, wherefore he would neuer displease her as long as she liued, nor say so much to her, as why saist thou so? These things done, Marcus Antonius a noble mā of Rome, next vnto Octavian Augustus king of kings, being sent by Augustus to war vpon the kings of the West countries, reigned in Egypt, & by the prouocation of his wife, rebelled against Octavian Augustus, made war with him, both by sea & land. And for as much as Egypt is ne adioynning to the land of Israel, Herod ioynded with him, and helped him. For Marcus Antonius had ayded him before in such sort, that no king durst meddle with him, for feare of M. Antonius. Whereupon when Marcus conspired against his Prince & master, Herod aideth him wth an Armie, with horsemen & with ships also against Octavian. In which wars Octavian got vth victorie, slew Antony and al his people comming by ship to the Ile of Rhodes, & so into the land

of

of Egypt. Herod hearing that Marcus Antonius was slaine, & that Octavian Augustus was come into Egypt, he fainted for fear of vth displeasure of Octavian. Yet at length he took hart vnto him, prepared a royal present to be carried before him, and followed after himselfe to Octavian Augustus. And setting forwards, he cald Ioseph the husband of Salumith his sister, whom he made chief of his household, commanding him that if Octavian Augustus put him to death, he should poyson Marimi his wife, saying, It should not bee seemely for kings, vth any meane man should marry with a kings widdow, and sleep with her vpon the kings bed. So then he took his iourney towards Octavian Augustus, who then was at vth Rhodes, where he vnderstood Octavian to be displeased with him, for that he had aided M. Antonius. Wherefore as soon as Herod came to Octavian Augustus presence, hauing his crowne vpon his head, he tooke it off, and fell downe prostrate vpon the ground at Octavians feet, saying: Most noble Emperour. I cōfesse my trespass against your Maiesty, that I loued M. Antonius, my companion in league, who was my neighbour & aided mee: and it is true that your Maiesty since the time you made me king, haue heard of mine affaires that happened vnto me, but

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neuer succoured me. This M. Antonius did not so. I confesse therefore that in his wars against your Maiesty, I ayded him with an army, with Horse-men and ships: Neither went I out with him for any warres vpon mine own borders, but whensoever I went with him, I holp him to y^e vttermoſt of my power. When he was falling, I bolstered him vp: and when he stumbled, I raised him againe. Amongst all these I protest also, that I would not be counted of your Maiesty a breaker of league: but now M. Antonius is dead. Wherefore whether that it shall please your maiesty to restore me to my former estate or no, forasmuch as I haue kept touch with M. Antonius against your Maiesty amongst other, if you put mee to death, you will do me no wrong, but iustice, because by the Law of armes I haue deserued death. When Octavian Augustus heard him speak so, he sayd vnto him: Arise thou King of Israel in peace, be of good comfort, and feare not, for thou art worthy to bee nie, yea next vnto my person. I know that M. Antonius was inticed by his wife, & would not follow thy counsel, for if he had, I dare say he wold neuer haue conspired against me. So he commanded the crown to be set againe vpon Herods head, & made a league with him. When they

they wet both together toward Egypt, to be reuenged vpon Cleopatra. But that wicked Woman when she saw her City to be overcome, put on her most precious apparell, and sitting vpon the throne of her kingdom, commanded a Viper to bee brought vnto her: which as soon as she had suffered to sting her breast, she died. As Octavian Augustus came to the Wallace, and saw her sit there, he reioiced that he might be reuenged of her, & commanded to thrust her from her Throne: but when they came to her, & found her dead, it grieved Octavian very sore. In this while Ioseph Salumithes Husband disclosed vnto Marimi, that the king had commanded, if it so fortune him to be put to death by Augustus, that he should poyson her. Whereupon Marimi conceived yet a great hatred toward the king, insomuch, that when y^e king was returned in safety, sound, and with honour also from Octavian, and that all his men and whole household reioyced greatly, Marimi shewed no countenance of gladnesse, no not when the king himselfe told her how greatly hee was magnified and honoured of Octavian Augustus: but alwayes thee was very sadde. Salumith the Kinges Sister perceiuing that Marimi so bered y^e king, shee told him how Ioseph her Husband had

lien with Marimi whiles he was with Augustus. But Herod (say what she could) gave no credite to her words, knowing that she envied Marimi, untill at length he asked the cause of Marimi, why she reioyced not as others did, why he returned in safety from Augustus, but was very sad, which she shewed her to haue some rancour & malice in her heart towards him. She answered, Thou hast saide heretofore, that thou louedst me aboue al thy other wiues and concubines, yet thou dost wil Ioseph thy Sisters husband to poison me. When Herod heard this, he was exceedingly abashed, that Ioseph had disclosed his secretes, and began to mistrust with himselfe that which Salumith had told him, that he had slept with his wife indeed, and vpon that had detected that secret. Therefore he departed out of his palace in a great anger and rage, whereby Salumith perceiued that he detested Marimi, and therefore she accused her further, suborning false accusers and forgers of lyes, to witnesse that Marimi wold haue poisoned the King, whereof she had diuers presumptions also by her countenance. She added moreover, if thou (sayth she to the King) let her scape thus, shee will speedily destroy thee and bereaue thee of thy Kingdome,

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The Law giueth a man this counsell: If any man goe about to murder thee, prevent him, and slay him first. With this and such like wordes shee so moued the King, that he commanded to bring Marimi forth, and to be beheaded in the high streete of the city. And as she was brought forth into the market place of the City, all the Women of the City folloved her. Alexander her Mother also cursed & railed at her, saying, Come out thou that hast abhorred thy Husband, and conspired against thy Lord. Alexandra wept also, as though it had bene for the wickednes that her daughter had committed, thinking surely to please the King by that means, and to bleare his eyes, if peraduenture hee might suffer her to liue, till she might haue opportunity to poison him. Marimi thus going to execution, held her peace, and looked neither to the right hand, nor to the left, nor yet feared death any thing, knowing that she was innocent in deede and thought, and therefore God would render her a good reward in the world to come. Therefore shee bared her speck without feare, and they cut off her head, shedding the innocent blood. But God made no delay in punishing the same: for there fell a sore plague and pestilence in the house of Herod, so that his chiefe Seruants,

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his noble women and Concubines died sore thereof. Yea, throughout all Judea reigned the pestilence vehemently : which affliction all Israel knew well enough, chanced vnto them for the bloud of Marimi. They cried therefore vnto the Lord, saying, Wilt thou for the offence of one man, deale so cruelly with the whole cōgregation? The Lord took pittie therfore vpon the land, and withdrew the plague from y^e people. The king repented him also, that he had shed blood without a cause : and loue so grew in his heart that he was sicke, and at deaths doore. When Alexandra Marimis mother, sought meanes how to poyson him: Which being vttered vnto the king, he commanded to apprehend her, and to kill her. In this manner dealt Herod with all the posterity of the Machabees, leauing none aliue that were cald by y^e name. He put to death also Ioseph the husband of Salumith. The king had two sonnes, Alexander and Aristobulus, by Marimi his wife. They were both at Rome when their mother suffered, for their father the king had sent them thither to learne y^e Romane tongue. When they heard tidings of their mothers death, they wept and mourned for her, hating their father for his cruelty. Some after the king their father recovered of his

sicker

sicknes, was established in his kingdome, builded strong citties, & rose to great prosperity. In the thirteenth yeare of his raigne there fell a great dearth in the land, wherefore the king took out of this treasure much Gold & Siluer, and precious stones, wherewith he sent into Egypt, and procured plenty of corne, and refreshed with bread al that lackt, and was in distresse of hunger: yea, he spared not his owne proper goods. And not onely to the Israelites shewed he this liberality: but also to all that came vnto him our of other strange Nations, hearing of his renowne: Hozecuer, in all his wars he had good fortune. Besides this, hee thought it good to renew the House of the Sanctuary, whereupon he deliberated with y^e Israelits, to haue their aduice for the building of it, after the same quantity and measure that Salomon king of Israel had builded it. For the Jewes returning from captiuitie in the time of Coresch, began to build it after y^e measure that Coresch prescribed them, and not as it was afore. The men of Israel hearing that the king was purposed to pul downe y^e temple to y^e ground, & build it afresh, they made him no answer, fearing lest when he had pulled it downe, he would not be so hasty to build it vp againe. But the king perceiuing

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what they feared in their minds, said he would not slacke the matter, nor rest till hee had brought it to passe. He said moreover, y^e he would take out of his treasure plenty of gold and silver, and giue it to grauing: also precious stones, stones of Chasies and Marble. To the Carpenters also & Masons he would deliuer timber and stones, golde and silver, brasse and yron, to make al things necessary to the worke. Wherefore if he pulled down the house, he was able to build it straightwaies again. So he pulled down the house, and repaired it againe, and finished it in length a hundred cubits, in breadth likewise a hundred cubits, al of white marble, so that the whole height of the stone worke was in all a hundred and twenty cubits. For the foundation was twenty cubits within the ground, and a hundred aboue. The breadth of euery stone was 12. cubits, and the thickness thereof 8. cubits, euery stone was of like bignesse. The gates of the house he covered with fine golde and precious stones finely set therein: the thresholds were of silver, and the tops also. He made also a Vine of gold, a maruelous cunning piece of work, the armes thereof or bigger branches, were glittering golde; the lesser branches, slips, or latestt shootes of golde, somewhat red, and all
aboue

aboue was yellois golde, whereupon hung clusters of Chyrtall: the vine was so great, that it weighed a thousand pound weight of pure golde. In all the world was not y^e like to be seene. He made also a porch, and before the porch, two walls of silver, marueilous cunningly wrought. Behind y^e house toward the West, he made a court of a hundred fifty cubits long, & a hundred in breadth, which was paved with pure marble. Toward the South & North, the length of the court was also a cl. cubits, and a C. in breadth. He erected in it also a cl. pillars of white marble in foure rancks. The length of one ranck was xl. cubits, & euery pillar was xl. cubits high, and 3. cubits thicke. The pillars were all of like measure, as the court of the North side, & of y^e South was also of like measure, with all the pillars therof. Towards the East, the court contained 720. cubits, eue to the brook Cedron. No man euer saw the like building in all y^e world. The Vine that he made, placed he before y^e porch. In the extreame parts of the court, he made also walkes and galleries of such height, that they that walked therein, might easily see the waters running in the brooke Cedron by the space of a cubit. Betwixen y^e porch & the house also (as though it were a beile or partition) the king made a
wall

wall of Silver, of halfe a handfull thicke. In the which was a doore of beaten gold, & vpon the gate a sword of gold of twelue pound weight. There were certaine Poses grauen in the sword as this, What stranger soeuer approcheth nigh her, let him die for it. So y^e things that Herod made in y^e Temple, were wonderfull: neither was there euer heard of in all y^e World, any King that was able to make such a building. When the work was finished, y^e king sent to Saron his pastures, for his Cattell; from whence were brought him thre hundred young Bullocks, and very many sheepe, according to his princely estate. So then they dedicated and hallowed the house with great ioy and gladnes. There was one certaine day in the yeare, when as y^e k. was euer accustomed to make a great feast to all his Court, to all his nobles & Sages in Israel. Against that selfe same day the k. was minded to finish his workes, which made both him more glad, & all his people. The same also commanded he to be done in all the Prouinces of his kingdome, sending his Letters by his Pursuiuants to the Noble men, Captaines, and Presidents of the Prouinces, that they should obserue that day after the same manner euery yeare. The people also that were fitted in their enemies

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Countries, their head Rulers & Captaines came out of euery countrey farre and nere to see the House and the king, for they could neuer belueue it, till they had seene it: and when they had seene it, it exceeded farre that they had heard of it. These things done the kings two sonnes, Alexander and Aristobulus which he had by Marimi, came home from Rome to Hierusalem in a great heate and furie, with a strong company, yea their hearts were very heauy also: for Alexander the elder had married the king of Cappado-cies daughter, and Aristobulus the daughter of Salumith the king his fathers sister. These comming to Hierusalem, went not to the Court to do their duty to the king their father, neither would see him: whereby the king gathered, they went about some mischiefes against him. Moreover, all his Men gaue him warning to take heed of them, and to keep his power or guard about him. He had a wife of base stock out of the country, before he came to the kingdome, by whom he had a sonne named Antipater. And when he had put Marimi his beloued wife to death, he called home his wife which he had disdained before, to his Court.

Wherefore, now seeing the two sonnes of Marimi hated him, he appointed Anti-pater

pater his sonne to be heire apparant, and to raise his estimation, gaue him all his treasure, made him Lord and ruler of all that he had, affirming that he shold raigne after him. This Antipater had a subtile wit, and his talke was daily to his Father, If it like your Maiesty, wherto should you giue me all these things, when as these two Lyons shall be euer in my top, and ready to destroy me? By such surmised meanes he raised discord and hatred betwixen them and their father, albeit the King was loth to hurt his two Sonnes. Not long after he took his iourney to Rome, to Octavian, and his sonne Alexander wayted on him, hoping that Octavian would bee a meanes for him to turne his fathers hatred from him, and put all malice out of mind. When the King was come thither, Octavian reioyced much of his comming, saying, I haue thought long to see thee. To whom hast thou left the Land of Iuda? Herod answered, for y^e homage that I owe vnto my Lord y^e Emperoz, I am come to appear before him, and to declare my chances with this my son his seruant. So he told him the whole matter from the beginning to y^e end. Then Octavian Augustus blamed the young man, because he hated his Father. The young man answered, How can I otherwise do? How
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can I forget the most chaste womb that bare me, which was the holy stocke? If I forget my mother that was slain guiltlesse & without crime, then let me forget my right hand. These and such like spake y^e yong man, not without teares in the presence of Octavian, so that his bowels was much moued, & the Noble men also that were about Octavian, could not abstaine from weeping, but lamented greatly. Octavian first repproued Herod for his great transgression and cruelty: then laboured hee to pacifie the young man with comfortable words, bidding him to honour his father, and to submit himselfe vnto him. When he had done as he was willed (for he wold not strue against the Emperors commandement) Octavian tooke the young man by the hand and put it into Herods bosome. Then his Father kissed and embraced him, so that they both wept. After that they took their leaue & departed from Octavian, who comforted them, and gaue them a gift, committing it into Herods hands.

Herod yet perceiued that the hatred of the children of Marimi would not be appeased: whereupon when he came home to Hierusalem, he called together all the Elders of Israel and sayde vnto them, I had determined once to place one of my Sonnes, Captaine
ouer

ouer the people of the Lord, but I might not doe it without the consent of Octavian Augustus.

Now therefore I haue appointed my three Sonnes, and haue deuised my Kingdome equally amongst them. Helpe yee them against their enemies, but in no wise shall yee helpe one of them against another. And if ye perceiue any breach of friendship betwene them, doe that lieth in you to take it away. Whereunto hee made them sweare presently in Ierusalem: and the bond made, each man departed to his owne house. But for all this, the hatred betwene Antipater and his two Brethren was nothing diminished. For he feared them, because they were of the House of Chasmonani, and alied with Kings of great power. Hee suborned therefore false accusers, to say vnto the King that the young men, Sonnes of Marimi were determined to destroy him. Likewise hee set variance betwene Salumith and them: for she was in greater estimation then he, inso much that the king did nothing without her counsell. The same wrought he also betwene Pheroras the kings brother and them. But to Salumith he said: Dost thou not consider how the sons of Marimi know that their mother was put to death by thy counsel: therefore

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for if they may bring to passe to make the King away, they will helpe thee to peres. But when the young men heard of this, they came before the King, and sware, they neuer intended to hurt their Father, and with weeping they perswaded the King that hee beleued them, and they got his fauour againe. Whereat Antipater was not a little displeased: therefore he hyred false witnesses, to say they saw Alexander the Kings Son vpon a certaine night, with his sword drawne before the Kings Pallace, minding to murder Antipater. Hee suborned also certaine of the Kings Seruants to witnes against Alexander, that he should giue them great rewards to allure them to his pleasure, and to abuse them in vnnaturall vncerey, which they refused. Moreover, that hee desired them to payson y King: vnto which they would not agree also to doe. Whereupon the King was sore displeased towards him, commanding not onely him, but all that took his part, or defended his integrity, to be apprehended and put in prison, that execution might be done vpon them. Then Alexander writ vnto Archelaus his Father in law, desiring him to come to Ierusalem to his Father Herod.

This Archelaus was a very wise man, & a Noble

Noble Counsellour. When he was come to Iherusalem, Herod was very glad of his coming, and demanded what matters brought him thither at that present: He answered, I haue heard that Alexander thy sonne, and my sonne in law, hath attempted to rebell against thee: it is not possible but my daughter his wife should be accessory of this thing, and yet she hath not shewed it vnto thee: wherefore I vtterly detest her, as one that hath conspired against thee. Yet neuerthelesse, I know well that for the loue thou bearest vnto me, thou wouldest spare her: for this cause I am come vnto thee, that when thou hast put her to death, I also may slay my daughter: For it is better that we should make them away, then they vs.

Herod hearing this, was very glad, and gaue credite to his friendship. When Archelaus perceiued that Herod had a good opinion of him, he altered his communication, saying to the king: First let vs diligently examine and well trie the cause, forasmuch as there are many false witnesses and lying persons in the world: and let vs not shed innocent blood vpon an vncertainty. For Archelaus had great suspect that Herod had giuen too light credit, knowing how ready he was

to heare an euill tale, which was the cause of the mischief, that befell vpon the people of his house. Well, Herod thought his counsel good. One of them that accused the kings childzen, was Pheroras the kings brother, and to say the truth, he was the chiefe of al. Herod loued Archelaus, the king of Cappadocia as himselfe, Archelaus perceiuing it, turned his tale to rebuke the king, saying, Thou art now wahren old, and well stricken in yeares; thou sufferest these backbiters to rule thee, who stirre thee to worke all these mischiefes in thy house. Yea Pheroras thy brother hath falsely prouoked thee against thy sonnes: When Pheroras heard these words, he was sore afraid, for indeede he had seduced the king. Therefore came Pheroras to Archelaus, & besought him to saue his life. Archelaus answered him, If thou wilt obtain pardon for thy wickednes, come & fall befoze his face, and confesse that thou hast spoken falsely against his sons, the will I promise thee that he shall be merciful vnto thee, & to his sons. Pheroras did so, confessed that he had falsely accused y^e kings sonnes. Then Archelaus besought the king for pardon, & he granted it. After that he entreated him that the yong men might be deliuered out of prison; which the king also com-

manded to be done. The young men therefore came before the king, and fell downe at his feet, and the king was loving to them, and embraced them kindly. He made great joy also, that Archelaus came in so good an houre vnto him, to whom he gaue for a gift seauen hundred pound weight of gold, with many precious stones and concubines, and dismissed him. But Antipater againe suborned false accusers, and writ counterfeited letters in the name of the kings sonnes, to one of the Captaines, declaring how they would conspire and kill the king: and by such meanes he increased the enmities betwene them and their father many waies, that the king commanded them to be put in prison, and most strong yrons to be laid vpon them. Besides this, Antipater had surprized and won the hearts of the kings chiefe rulers and seruants, that they procured his Barber to beare false witness against Alexander, how he hired him to kill the king at such time as he should haue his beard. When the king heard his Barber speake, he was much troubled in his minde, insomuch that he said, I am wearie of my life, to heare these picke-thankes that open my eares to fill my head with tales. I can doe no way better then to giue charge, that
who

whosoever brings me any such accusations hereafter of any body, he shall suffer death for it; wherefore he commanded the Barber to be slaine, and his two sons to be brought forth and hanged vpon gallowses, shedding their innocent blood.

Then reioyced Antipater, supposing himselfe to be as sure of the kingdom as though it were in his hands, when he was not aware, that although he were neuer so high aloft, yet was there one higher then he who considered his doings. Alexander had two sons, Thigarus & Aristobulus. And Aristobulus had 3. sons, Herod, Agrippa, & Alexander. When the king returned to Jerusalem (for he was in Samaria by the lake side, when his sons were put to death) he commanded & his nephewes should be brought to the Court, and taking pittie on them, embraced and kissed them, weeping very sore, both he and all his seruants: for it greatly repented him for the heinous deepe that he had done. But when the time of mourning was past, he called all the chiefe of Israel together, & said vnto them, I am now growne in age, and waxen gray-headed, vncertaine how shortly I shall die; I see here before me these little fatherlesse children, which I neuer can beholde without great anguish of
C 2 minde

minde: for when I looke vpon them, I call to remembrance what great damage I haue done vnto their father in my furious outrageousnes. Now therefore I would commit them to the tuition and custody of some mā that might be a patron, and as a father vnto them, to succour them continually to his power. All the people answered that he had well spoken. Hee spake therefore vnto his brother Pheroras: Thou shalt be their patron and defender, and shalt giue thy daughter to Thigarus Alexanders sonne: He also commaunded his son Antipater to giue his daughter to Herod, son of Aristobulus. And the marriages were knitte, and composition made in the kings presence. When Antipater marked the loue that the King bare toward his Nephewes, he beganne to be in great care: for Thigarus, Alexanders son, had a grandfather by the mother side, a King of great power, namely Archelaus, King of Cappadocia. Hee fells downe therfore at the kings feet, to dissolue and breake the friendship that he bare towards his Nephewes, & to leaue speaking in their cause as hee had done, but he preuailed not. Therefore hee left his father, & went to Pheroras & Kings brother, made a confederacie with him, and desired him to frustrate the band that was betwene

between himselfe and Herod, and also between him & Thigarus, the son of Alexander that was hanged. So Pheroras came to the King, turned his minde, & dissolved the covenants of marriage. This done, Pheroras and Antipater (that sat vpon the Kings throne) were becom great friends, banquetting one the other day and night, and deuising their matters.

When this came to the Kings eare, he was sore afraid of their traines, & commaunded that his Brother Pheroras should for euermore be banished the court. Antipater his son was sent to Octavian Augustus to establish the kingdome vnto him, and to enter in league with him. For Herod was so old, that he could not goe. Antipater iourning toward Rome, passed through Egypt, desirous to see it before the death of his vncle Pheroras. And as he trauelled by the high waies of Egypt, there came a certaine merchant with a vial in his hand close couered, which cried: saying, Who will buy a thing of great price before he see it? Antipater marvelled at his words, and asked him what was in the viall. But the seller told him not what it was before he had bought it and paid deare for it. When whispered he in his eare, telling him that it was a strong

poison that would kill one out of hand. This viall Antipater sent to Pheroras, to be kept untill he returned from Rome. In y^e meane season Pheroras died, & his wife hid y^e viall. After, when Antipater came home againe from Rome; Pheroras wife and he fell at strife, insomuch that she objected vnto him, that he was the cause Pheroras was banished the kings presence, the sorrow whereof was his death. On the other side Antipater went about to accuse her, sowing discord between her & the k. to stir him against her. He suborned also a certaine Eunuch of gelded person, to go to the king, and enforme him, how that at what time as he took displeasure with Pheroras his brother, & banished him his presence, Pheroras procured a strong poison, and gaue it to his wife, commaunding her to destroy the king therewith. The king hearing this, was wroth wth the Eunuch, and said, I searched for that vnbond long ago, when it was not so that thy household seruants would giue it me to drink, but I could not finde the thing to be true. As I haue bin too rash in such matters, for I put my wife Marimi to death without cause, & Alexandra my mother in law with my two children. When Antipater heard that the king credited not y^e eunuch, he made sute to the

the king to send him to Octavian y^e second time, for he was afraid of the viall that was in Pheroras wifes house. He had writ also with his hand how that he sent it, intending therewith to poison the kings sonnes children. But he that prepareth a pit for another, oftentimes falleth into it himselfe. So desiring the king to send him, he let him go. After this, the king commaunded to make search, if the Eunuchs wordes were true or no: he sent first for Pheroras household seruantes, and examined them whether euer they coulde perceiue that Pheroras was in mind to hurt him. They all sware no.

When the king commaunded to scourge them very sore: but they confessed nothing although some died vnder their handes in y^e examination. Some he ordered with many kind of tormets: of some he caused to pluck out their teeth. And as he had scourge a certaine woman seruant, which had bin verie trusty to Pheroras, at the length when she could no longer stand for strokes, she cryed out and said: The holy and blessed God reuenge vs of Rostio the kings wife Antipaters mother, which is the cause of this. The king hearing these wordes, had let her alone she will disclose al. Then spake she, Antipater made feastes euery foote for thy brother

Pheroras and himselfe, and as they eate and drinke, they deuised how to poyson thē, especially when as Antipater was going to Octavian. For they said, Except we destroy him, he will destroy vs, as he hath done al y children of his house. Moreouer, he loueth the children of his sonnes that were put to death, which growe apace, and it is possible he may alter his minde, and make one of them king. Antipater also said to thy brother, The king makes as though he were much my friend, but I trust him not. Hee gaue me (saith he) a hundred pound weight in gold, but all that satisfieth not me. When the king heard this, he tolde how he had giuen Antipater this golde secretly. And the woman said moreouer, There is a viall of strong poison in Pheroras house that thy sonne sent out of Egypt. Straightway the king sent to Pheroras wife that shee should bring him the viall of poyson her own selfe. When shee saw the kings Eunuches come to fetch her whether shee would or no, shee gat her vp to the top of her house, and cast her selfe downe headlong to kill herselfe, because shee would not see the king, nor abide his torments. But shee died not thereof, whereupon the kings messengers brought her in a horse-litter, and set her before the king.

king. Then she confessed to him, how Antipater his son had conspired with Pheroras to kill him with a poyson that he had bought in Egypt, & sent it to Pheroras whē he went to Octavian: and how Pheroras being at the point of death, repented him thereof, charging that we should neuer giue that venome to Antipater, but poure it out vpon the ground, that the king might not be poysoned therewith: and I did as he bade me, cast it out all, saue a little that I kept in the glasse bottome, for I euer feared that which is now come to passe. When at the kings commandment the vial was brought forth before him, and there was a little of the venome left, wherfore they gaue better credit to her words: so that the king was content with her, & bade his Physition heale her, and she recovered. This done, the king writ to Antipater to come home with speed, because I am old (saith he) and weake, uncertaine how shortly I shall die. The king had yet also two other sonnes at Rome, Archelaus and Polirius. So when Antipater writ to answer his fathers letters, he signified vnto him, that his two sons had defamed the king, and slaundered him vnto Octavian. But the king answered him, Come and bring them with thee, and I will order

order them as thou thinkest good. Notwithstanding, Antipater lingered for the space of six moneths, to see if he might learne some what of his fathers doings, but hee could heare nothing. The messengers his father had sent, lay vpon him euery day and urged him to make haste. Therefore at the 7. months end, he took his iourney towardes Iudea, and came to Casarea. There he heard he his father had taken displeasure with his mother, and banished her the court, but hee could not learne what should be the cause, therefore he was stricken in such feare, that hee would haue gone backe againe. But they that waited vpon him, being desirous to goe home to their houses, and families, crafted with him, and perswaded him, that if he should now turne back out of his way, he should iustifie his enemies words to be true. But if thou come once to thy fathers presence (say they) who loneth thee so earnestly, thou shalt preuaile against thy foes, and get the upper hand of them that trouble thee. So hee followed their counsell and came to Ierusalem. When he entred into y city, no man came forth to meet him, nor once to bid him welcom home. For al the people hated him for his lies, slanders, peruerse & wicked counsell, but chiefly for feare of the King.

Yet

Yet went he forward to the Court, although with a fearfull heart. When he came to the Kings presence, he fell downe & did his duty: but the King turned away his face, and could not abide to looke vpon him. He went home therefore vnto his house with a heavy heart, hanging downe his head, and hiding his face. There his mother tolde him how their counsell concerning y vial of poison was bewrayed, and how the King was wonderfully incensed toward him, that increased his feare more and more. The next day, by the Kings commandement he was brought forth, and before all the chiefe of Israel assembled together, the King sate to iudge Antipaters cause. There rehearsed the King vnto them, his sonnes lewdnes & lies, how he had seduced him, and incited him to kill his children y were of the Kings blood, far better and more vertuous then he: insomuch that wth a loud voice the King burst out, and bewailed his wife Marimi, whom he put to death without a cause, and his 2. sonnes, that they that were farre off might heare him. Then Antipater lift vp his head, and began to speake craftily and subtilly. First he forgot not to giue gentle words to pacifie his fathers wrath, (but that he could not do) after he fell to intreaty, in such sort, that

that all the nobles were moued to pittie, and bewayled his euill fortune, not without tears, saue only Niraseus the kings Secretary, wholoned the kinges chilozen y were put to death. He rebuked them al that were sorrie for the calamity of Antipater, crying with al his might: Where are ye Alexander & Aristobulus that were slaine guiltles? Lift vp your heads and behold this wicked man fall into the pit which he him selfe made, see how his foot is catched in the net, y he laid himselfe for other. Mark you not how your Maker reuengeth your death, and requiteth your blood at his hande in the time of his destruction? For the wicked man is spared vntill the time of his death. So the k. himselfe very much incensed, sent to fetch a condemned person out of prison, who being brought before them, and tasting a little of the poison in the viall, fell downe dead therewith. Then the king commanded Antipater to be carryed to prison, and to be layde in strong yrons. The xl. yeare of his raigne, which was the 70 yeare of his age, king Herod fell sick, and no remedy, no physicke could be found to helpe him, neither his seruants nor Physicians could procure him any rest, so grieuously came his disease vpon him, with shortnesse of his breath, and through

through the anguish of the manifold euills that had happened vnto him by his owne folke. Whereupon he cryed out saying, Who may he be, that hath none left to succedd him in his kingdome, nor none to goe before his coffin, & mourne for him at his death. Then called he to his remembrance his wife Marimi, and his two sonnes, rehearsing them by name, howling and weeping still continually. Upon a certaine day when his sickness came sore vpon him, he called to his seruants to fetch him some pleasant Apple, to see if he might comfort his heart, & when they had brought it, he asked for a knife to cut it, and one was brought him. Then he gathered his strength vnto him, & he reared himselfe vp vpon his left arme, & perceiuing his life to be full of sorrow and lamentation, he tooke the knife with his right hand, and fetched his sway to thrust it into his belly. But his seruants stept to him and caught his arme, holding his hands, and would not suffer him to do it. Then wept he sore, & al his seruants, that the voice was heard out of the Court, and shortly all the Citie was in a stir, saying, The king is dead, the king is dead. Antipater being in the prison, heard the noyse, and asked, What busines is this? They answered him: The king is

is dead. Then hee reioyced wonderfully: saying, vnto the Iaylour, Strike off my Irons, and let me out, that I may goe to the Pallace, and I will remember thee with a good turne. The keeper answered, I feare lest the king be yet alive, I will goe therefore and know the truth, and come againe by and by. Antipater saw he could not get loose, & wept for anger at the keeper. So the keeper came to the Court, which being told to the king, commanded him to be brought before him. Then the king asked him, what did Antipater (I pray thee) when he heard this mourning, and that I was dead? The keeper answered, he was very glad thereof, and when I would not smite off his yrons and let him out, he wept for anger. The king cried vnto his Lords, See how hee hateth me, being yet in prison, if he were here, he would doe what he could to kill me. Wee would not doe as my seruants did, make haste to wrest the knife out of my hand. As true as God liueth, he shall neuer haue that he gapeth for: so the king commaunded he should be put to death, and there was not one that would intreate for him, or desire the king to the contrary, but euery man was glad of his destruction.

The king commanded the keeper to bring him

him forth to the market place: which done, his head was cut off, and so he missed of his purpose. Moreover the king commanded his body to be taken and carried to the City of Ankalia, there to be buried, but not in the City. What soone, and the people returned from the buriall, the king sent to call all the Nobles of Israel together, and enforcing his strength, he sat vp in his bed, & commanded to call his son Archelaus, on whom he laid his hands, and made him king ouer Israel. The shouted euery man, God saue the King. The king liued five daies after the execution of Antipater, then he fainted and died. He reigned ouer Israel 40. yeares: He was a worthy warrior, a wise and prudent man, a goodly man of person, hauing God on his side. He loued euery the Sages, Hillel & Samai, with their companions. He enriched his second house, more then all other kings, and was more liberall then all the kings that were before him. His gifts and rewards were rich, for he counted gold and siluer, as chaffe and stones. He kept Israel in peace from all his enemies: He builded also a fairer Temple then King Salomon. But he made the yoke of tribute and exaction in Israel more heavy, and gaue open eare to euill tongues. He was a cruell blood-shedder

der of poore and innocent persons: and Archelaus his sonne raigned in his roome. He willed befoze his death, that they should bury him in the city of Erodion, two daies iorney & a halfe from Jerusalem. So they put him in a coffin conered with gold, set heere and there with precious stones. The bed vnder him was wrought with gold, and full of precious stones. Likewise vpon his head was a cloth of raynes, powdered with precious stones, and vpon that a Royall crowne, made fast to the left side of the coffin, and on the right side was a regall scepter. Vpon the Beere was also a cloath of raynes, very thicke powdered with precious stones, Chrystall, Amethysts, and very many Saphires. When all the chiefe men of war went about him in their coats of fence and drawne swords in their hands, with helmets on their heads as in the time of war. After them came Archelaus his son & was made king. When followed him all the people. There were fiftie of his seruants that went about the Beere with euery one a chryngdish of gold in his hand, wherein they burnt sweet woodes, and perfumes, euery foote calling vpon the hearse pure myrrhe, as many as went about him. He was borne by certaine great Lords and Noblemen of

Israel, vpon their shoulders, going leisurably, & with a maiesty, till they came to Erodion, where they buried him w great honor, the like was neuer done to any King. These things done, there resorted together such as hated Herod and were wearie of their owne liues whiles he liued, reioycing that they had escaped his hands, saying, We haue looked till our eyes bleared, wayting for y death of Herod, that tyrant and bloodshedder, that oppressed vs with such heauie yokes, that left vs nothing to liue on, for y tributs and taxes that he laid vpon vs; yet now Archelaus his sonne is worse then he. Wherefoze they consulted together, and cast their mindes and good willes toward Antipater the sonne of Salumith, the Kings sister, one of the blood of Chasmonani, and went with him to Octavian Augustus, requesting him to translate y kingdome from Archelaus to Antipater: but hee would not grant them their sute. Yea, he rather confirmed and assured y kingdome to Archelaus, who wrought wickednes in the sight of the Lord. For he married his brother Alexanders wife, that had children by Alexander, & committed many other great offences. The ninth yeare of Archelaus raigned, it chanced vpon a night, hee dreamed a dreame. Hee

thought he saw nine eares of Corne, very good & full grown vpon one stalk, then came a great Dre and slopt them vp al at once at one bit: by and by he awaked & perceiued it was a dreame. Therefore calling one of the Sages of Israel vnto him, he shewed him his dreame. The wise man said, This is y^e interpretation of it. The 9. eares fresh & full, be y^e 9. yeers which thou hast reigned. The great Dre is the great King Octavian Augustus. This yeare thou shalt bee remoued fro thy kingdome, because thou hast neglected the word of God, & hast married thy brothers wife. To this Archelaus answered him neither good nor bad. Within 5. daies after, Octavian came towards Ierusalem: & when Archelaus went to meet him, he put him in prison, deposed him from the kingdom of Israel, & made Antipas his brother King in his stead. He turned his name also & called him Herod. That done, hee turned to Rome. Whiles Antipas was king, died the Emperour Octavian Augustus, the 56. yeere of his reigne, and Tiberius Cæsar succeeded him. This Antipas also wrought wickednes & sundry abominatiōs more then any that was before him, for hee tooke his brother Philips wife from him, which had already childre by Philip. For his shamefull

deede,

deed, Rabbi Iohn y^e high priest rebuked him: Iohn B. rist.
wherefore Antipas put him to death. There was at that time one Iesus, a wise man (if it be lawfull to call him a man, for he was a worker of wonderfull works, and a teacher of such men as gladly did heare the truth, and had many disciples, both of the Iewes, and also of the Gentiles.) This man was Christ, whom, after he was accused of the chiefe Rulers of our Nation, and condemned by Pilate to be crucified, they neuertheless ceased not to loue, which loued him euen from the beginning. To these he appeared the third day aliue, according as the Prophets by diuine inspiration had told before, aswell of this, as also of many other things, which should be done by him. And euen to this day the Christian sect, which toke their name of him, continueth. Against this mā Antipas before named, came Tiberius Emperour of Rome, to whom when Antipas resorted, he apprehended him, laid him in yrons, & sent him into Spaine, where he died. Archelaus also y^e was deposed before, died in y^e time of this Tiberius reign. When Tiberius made Agrippa (the son of Aristobulus whom Herod put to death:) Antipas brother, K. in his stead. The time Antipas reigned ouer Israel, was 11. yeares. In

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Agrip-

Agrippaes time died Tiberius Cæsar, & Caius succeeded him. This Caius cald himselfe a God, & wold suffer no man to worship any thing in his Empire but himselfe. He continued not long in this dignity, but decayed and died. After him succeeded Claudius.

Claudius being dead, Nero Cæsar was Emperour. Agrippa reigned ouer Israel 23. yeares. In his time Nero soze oppressed Israel, by setting cruell Presidents ouer them, which left them nothing to liue vpon: and besides that, punished them with diuers torments, vntil at length they were constrained to rebell against the Romane Empire and Nero Cæsar, to rid themselves from vnder his subiection. And aboue all other, one Florus president & captaine of the Romane army, most grievously oppressed the Jewes, and had done many things very wickedly. For not only had he shed innocent blood, ramishing at his pleasure, wiues, & deflouring maids in the Cities of Iuda, but also robbed with great cruelty, euery man of his goods. He inhabited the temple, & vpon the beams he hung those that he took displeasure with. It chanced that Beronice k. Agrippaes sister, came at that time to Ierusalem of deuotion, to visite the holy place. Shee seeing Florus violently to oppresse the people, & for

paiment

paiment of exactions and tallage to slay many of them, euen at the entrance of the Temple: shee came forth weeping vnto Florus, beseeching him to spare the people, for shee pitied them very greatly. Yet Florus relented nothing, but when she was departed fro him he flouted & mockt her, though shee were the kings sister, & that in the Temple of the Lord. There was present at that time a valiant young man Eleazar the son of Anani high Priest. He while his father was executing his office, could not abide to see the Israelites so misused at Florus hands, but being kindled with a feruent zeale, sounded a trumpet, whereby there assembled about him forthwith diuers companies of young men, godly Warriours, by whose ayd he raised a great commotion, & encountered with Florus & the Roman souldiers, of whom he made a great slaughter, preuailing much, & getting at length the vpper hand of Florus, ouerthrow all the hoast, so that Florus was constrained to flie alone out of Ierusalem vnto Egypt. In the way as he fled, he chanced to meete with k. Agrippa coming from Rome from Nero Cæsar, & going home into Iudea, to whom Florus declared what had hapned him through the youth of the Jewes at Ierusalem. And as Agrippa had passed E-

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gypt, and drew toward Jerusalem, his sister
 Beronice directed her letters vnto him, mo-
 uing him to reioyne with the Iewes, and to
 ayd them. The people also came wholly the
 space of xl. miles out of the City of Jerusa-
 lem to meet him, & fell down flat before him,
 crying, God saue our King Agrippa. But
 the k. studied all he might to procure quiet-
 nes & peace to the City & people. So he en-
 tred into Jerusalem, accompanied with two
 noble me of Rome, worthy captains, whom
 he brought with him in his train. And when
 he came into the midst of the City, the peo-
 ple cryed mainly out vpon him, saying, Del-
 liuer vs, O king, and let thy hand and helpe
 be on our side, to succor vs, for we wil neuer
 moze be vnder the Romaine subiection. The
 king hearing this, pittied the people very
 much: notwithstanding, he was not content
 that they were minded to rebell against the
 Romaine Empire. Wherefore he called to-
 gether the people, at the entrance of the
 Court of the Temple, where were pre-
 sent the Elders of Israel, and all the chiefe
 men, with the high Priest Anani, and de-
 clared vnto them the power of the Ro-
 manes, The strength of their kingdome,
 and what Nations round about them they
 had subdued, in such sort, as no remains of
 them

them was left. Wherefore hee besought
 them not to prouoke the Romaines, nor to
 destroy the people remayning in Israel.
 He added moreover, If ye will giue eare to
 mine aduise (saith he) I know it well, deere
 brethren, that there resteth in your hearts a
 great grieve, and I my selfe am full of sor-
 row and anguish, that we are not of power
 able to withstand the Romaines: Albeit, if
 you will be ruled by my counsel, ye shal find
 a redresse for this matter. For Whereas
 counsell is, and good deliberation, there is
 safetie, and thinges come to prosperous
 successe. We shal sustaine for a while the
 yoke of the Romaine captaines, til I may
 certifie Nero of the matter by my Letters,
 and intreate him to rid vs of these Rulers,
 I beseech you be not hasty of liberty: Many
 seeking libertie, haue fallen into further
 captiuitie and greater bondage. There be
 amongst our people many euil disposed per-
 sons, whose delight is in warres, for it is
 their whole study: amongst whom many
 good men doe also perish. Wherefore heare
 my wordes; as for them that be wise, may
 perceiue the matter themselves: they that
 lacke experience, let them learne wisdom,
 at my sayings. Keepe therefore silence
 which shall be as well to mine, as to your
 owne

owne commodity; for I shall not neede to straine my selfe, but speake the softlier with lesse paine, and ye on the other side may the better heare and vnderstand what I say. If ye hold not your peace, yee shall haue two discommodities, yee interrupt my communication, and let your selues from hearing. But now to the purpose, ye shal be content, and suffer til I write to Rome of these matters, that Caesar may remoue these euil rulers, and send vs the that be more humane and gentle. If ye may haue one such, then shall ye not thinke your selues in bondage, but in liberty, & worthily; for then onely is seruitude grievous, when as the ruler is an vniust man and wicked. Now therfore stay your selues, quarrell not with them: for although they be wicked, yet will they be ashamed to do wrong openly: as that they doe, they doe it secretly. But if ye should accuse them too much, they would rubbe their foreheads, and do it openly without all shame; so should you make of your Judges and rulers, your open enemies. But it were far better to suffer an vniust gouernour then a iust enemy. For the one robbeth men priuily, & other is an open destroyer: prouoke them not therfore. Consider the wilde Beastes that be vnder mens power, and bee kept in

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chaines, as Lyons, Beares, and Leopards: if a man let them alone, they are quiet and harme no man. But if a man goe to theyr dennes and anger them, they will fly vpon him, and weary him, and other too that bee present. The same ye may perceiue in a ffeuer and an ague, which if a man will goe about to cure at the beginning, he shall make it more grievous: but if hee will remedy it by leisure, the feruency of it will easily be quēched. Now therfore restrain your selues, take heed y you set not Caesar on your tops, and the whole Romain Empire. Caesar coueteth not your harme, neither sent he vnto you these rulers to hurt you. His eyes cannot see from east to west, nor his hand reach from Rome thither, for it is flesh and blood. But if ye will abste til I may send embassadors to Caesar, I doubt not but I shal remoue these rulers, and rid you of them peaceably, without any war or bloodshed. If ye be utterly determined to resist the Romain Empire, you shal vnderstand you be it no wise able to doe it: for God is euery where on their side, so that they bee Lordes thoroughout all the world, and all people serue them, and shall till their end also come. But if ye wil not doe this for your owne sakes: yet do it for your owne Countries sake, your

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children and wiues, the Sanctuary & priests, whom ye are bound to loue and spare, will ye cast away and vndo all them at once. I beseech you take my words in good part, for I haue spoken nothing but that is for your wealth, & that may further our peate with the Romanes, which I most wish. If you will be ruled & chuse peace, I will take your part; and doe the best I can for you: but if ye will needes haue warres, ye shall haue it alone for me, I will not meddle with you. With this Agrippas fell on weeping, and so did also all the Elders with him, and theiuen of most wisdom, the chiefe in all Israel, yea Anani the high Priest also could not restraîne from teares. Notwithstanding Eleasar his stout sonne, with his routs of warlike young men about him, they wept not at all, nor would hearken or giue any eare to wholesome counsell: but all at once with their drawne Swords, violently rushed vpon the Romane Captaines that came with Agrippas, slew them, their men, and all the multitude that was with him in Jerusalem and Iudea. The Elders in Iudea, with the wisest & goodliest Israelites, seeing what was done, departed from Jerusalem, fearing Nero and the crueltie of the Romanes, therefore they toke the Towne of Sion,

Sion, and remained there. For they would not be taken of the Romanes, to be of the same confederacie with the other. The seditious seeing that, toke the Temple of the Lord. So sedition and ciuill warres fell betwene the seditious and the Ancients. For when Eleasar heard, that the Elders and the heads of the people were fled to the Mount Sion, hee and his company set vpon them, preuailed against them, & slew a great many of them. Agrippas perceiving the power of the seditious grew apace, he sent out of his camp where he lay without the towne, two valiant Captaines, one named Darius, the other Philippus, with 6000. men to succour those Elders and Sages that were desirous of peace. These preuailed against Eleasar and the seditious that toke his part, made a great slaughter of them, skirmishing for the space of seven daies together, and at the length put them to flight, and pursued them to the Temple. From that time forth the wars increased more and more between Eleasar and his Complices, and Agrippa with his host and the Sages, Elders, and Princes that toke their part. Upon a time when 5 captains of Agrippas entred y temple, certaine cut-throat murderers, waged by the seditious, mixt themselves amongst the

the kings bands, and getting behinde their backs, wounded them with short daggers that they had vnder their iackes, so that the kings souldiers hauing Lances and great arming-swords in their hands, such as they vse in the warres, could not weeld them in the pzeasse. By this meanes many of them were slaine, and the seditious gat the victory. Thus Darius and Philippus with the Romanes army were put to flight, and the Elders with the Sages that were desirous of peace, departed out of the towne, and fled to king Agrippa. Then had Eleasar and the seditious the whole rule of the City, and to all their great damage. For the fury of the seditious increased to such outrageousness, that they set on fire king Agrippas house, which he had in Hierusalem, spoiled all his treasure, and all that was any thing worthy they divided amongst them. They burnt the bookes of accounts and Bills of debts, euery one that were in his pallace. Beronices house also the kings sister they set on fire, & they slew all the cunning Artificers that were Masters of the kings workes. So that rule and power in the City grew euery day more and more greiuous then other.

The

The warres of the Iewes.

In those daies dwelt the Iewes and Aramites together in all the Cities of Syria, amongst whom also was warre moued, for the Cesarians brought the Romanes into the towne against the Iewes, and slew them as many as they could finde in the towne. The Damascians also conspired together to destroy all the Iewes that dwelt amongst them, which thing they kept secret from their wiues, because for the most part they fauored the Iewes religion. Wherefore the Aramites vpon a certaine night armed for the purpose, beset all the waies and entrances into the towne, and houses also, and slew about 10000. of the Iewes, comming vpon them at vnawares, when they were in their beds, nothing mistrusting any such matter. When the Iewes of Ierusalem heard how the Aramites had dealt with the Iewes in their countrey, suddenly they put themselves in armes, and in a fury and rage, like as it had bin Lyons and Beares that had lost their whelps, they ran to Damasco, burnt their holdes, put the Damascians to the sword, men, women, & children,

children, even the very sucking babes, yea, their oxen, sheepe, camels, and asses, with al other cattel, leauing none alieue. And thus they dealt with many cities of the Syrians, slaying & killing them, not sparing either old or young, male or female, but destroyed al in most cruell wise, even the very infants and sucklings they haled from their mothers breasts, & murdered them; insomuch that al the whole land was full of stinck of y dead bodies that were slain, for there was no man left to burie the carcases. So the Iewes wasted al the land of the Aramites, and had destroyed it, had not Castius a Captaine of the Romanes deliuered Syria & the Countrey of Zofa. The people therefore departed wholly fro Aram, to returne into Iudea, & in the way they came to Scithopolis a City in Syria, intending to besiege it, for it was yet left vntouched, and was very strong. At that time also Iewes and Aramites dwelt together in it. The Iewes therefore that were without, offered peace to the Iewes that dwelt in the towne, but they refused it, and defied them, railing at them, & for their friendly offer, acquitted them with opprobrious words, and with iniuries also. For those Iewes that dwelt in the aforesaid City, with the Aramites, loued together like brethren,

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and for y most part, they were of the Leviticall tribe, stout men and hardy. The head of the Iewes without the Citty sayde vnto them, We come friendly vnto you, & would ayde you. The other Iewes within answered, We will neither your friendshippe nor aide. The army of the Iewes hearing that, consented & agreed to raise their siege, to go to Ierusalem and there to remain. For they had a huge booty of gold and siluer that they had gotten together of the spoiles of Syria. After this y Syrians that dwelt in Scithopolis said to one another, put case y Iewes returne again, and make war vpon vs, surely if they should so doe, these Iewes that dwell among vs, would ioyne with them, and deliuer vp the Citty into their handes, and then would they be reuenged vpon vs, and destroy as they haue done the other Citties of Syria. Therefore they agreed to say vnto the Iewes and inhabitants of the City with them, we vnderstand your countrey men will inuade vs againe, and make war vpon vs: wherefore depart yee forth of the Citty with your wiues and children, and lodge in the wood nigh vnto y Citty til their army be gone againe, & then you shall returne vnto vs. The Iewes were content to fulfil their minds, went out of the City,

and

How all things of make for the Iewes destruction.

and placed themselves in the wood. There was amongst them a certain yong man named Schimeon, a good mā of war, fierce, big-made, & very strong withall: he in the saue of the Gentiles had slain many Iewes, and destroyed much of the people of God. For during the time that the Iewes besieged Scithopolis, he issued out continually, and skirmished with the hoast of the Iewes, many times putting them to flight, and neuer would suffer them to waste the towne, or to doe any harme to the inhabitants thereof. Now as Schimeon with his Father Saul an honest old man, and the rest of the people of the Iewes that dwelt in Scithopolis, remained altogether bodily in the Wood, without mistrusting any harme, the Romans ioyned with y^e Syrians in great number, entred the wood, and slue the Iewes, al that euer they could finde, to the number of 13. thousand. Schimeon himselfe with his father and their families, had pitched their tents nigh vnto a faire fountaine y^e was in the Wood; to whom when their enemies came to slay them, and destroy their whole families, Schimeon ranne vpon them with his drawn sword, made a great slaughter of them, and constrained them to retire. But when a huge multitude environed him, &

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he perceiued all the rest of the Iewes were slain, he with the household only remaining, neither saw he any way to escape: he stept vpon a little hil with his naked sword, saying, Harken vnto me ye Syrians and Romans, and yee that dwell in Scithopolis, I will speake vnto you a few words full of lamentation. Now I perceiue that iustly and not without a cause ye make warre against mee, without any fauour or consideration that I deliuered you from the hoasts of the Iewes, and neuer suffered them to do any displeasure to you, your wiues & children, nor to your citty, as they had done to other citties of Syria. For I am he, that for your sakes haue warred against my countreymen to please you withall: yea, both their bloud and mine haue I pledged vnto you, & haue kept inuiolated the loue of strangers, hating mine owne people, of whome for your pleasures, I haue slaine off both the fathers and the children, and now ye render euil for the good that I haue done vnto. But indeed God of his iust iudgement hath stirred you vp to reward me in this sort to murder me that hath so often preserved you. Now therefore yee shal beare me witnesse that I shall sufficiently and sharply enough, take vengeance of my owne life, not without rage

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& fury, most seuerely, because I haue slaine my fellowes and friendes. I will therefore slay my selfe, to be auenged of my selfe, for my brothers blood that I haue shed, and so shall I be reuenged of their blood. And yee shall wel perceiue me to be of that courage, that rather then ye shall slay mee, and after boast & brag how ye haue killed Simeon, I will bereaue my selfe of my life, and punish the shedding of my brothers blood none otherwise, then the Law punisheth a murderer and man-killer. When he had spoken this, his eyes were filled with blood, and his face with rage, and so inflamed with fury, laying apart all pittie, ran and caught hold of his father, haled him out of the wood and slew him. Then slew he his mother, lest she should intreate him for the children and be sorry for their sakes. What done, his wife came running of her own accord, and held her necke down to the sword, lest she should be constrained to see her children die. Pea, Simeons children came & offered themselves to be slaine, least they shoulde see the death of their father, or remaine after him to be deliuered to the enemies. After this, he slew al his whole family that not one of his shold come into the hands of their enemies. Finally, he gathered their bodies together into

into one place, like a valiant stout warriour, & then boldly goared himselfe on his owne sword, lest any man else shoulde unpaire his strength, or boast that he had killed him.

All this Simion did with great courage, to take punishment of himselfe, because he had bestowed his loue rather vpon strangers, then vpon his owne people, and to declare his force and manhood.

So he died an abhominable and detestable death, saue onely it was an argument of his haughty minde, and great courage, as it is said before.

Now when the Iewes had thus rebelled against the Romanes, and slaine their soldiers & Captaines, king Agrippas went to Rome and recounted vnto Nero Caesar the Emperour of Rome, all that was hapned. Whereupon Nero sent Captaine Castius (who was at that time in Syria, & had made war vpon the k. of Persia, had vanquished him and all his power, & subdued his dominions to the Romanes) & with him a puissant army of the Romanes, commanding him to go into Iudea, to offer peace vnto the people, to comfort them, and to bring them againe into league with the Romanes if it might be. Castius therfore took his iourney towards Iudea, whō Agrippas met in the way,

& informed him what had hapned vnto him of the Iewes, how he had offered the peace, and they wold none of it, how also they had burnt his palace, & sacked it. Castius hearing that, was very glad that he had gotten such an occasion, to reuenge the blood of the Romanes and Syrians which the Iewes had shed. Wherefore he leued a mighty Army and came to Cesarea. And wheresoeuer he might espie the goodliest buildings, those caused he to be burnt. From thence went he to the city Xapho, which he besieged both by land and water, and at length wan it, where he slew in the streets 8000. and 400. men. After that he came to Iades, where he first burnt all the countrey about it, and whosoever he caught without the towne he slew them. But the Cittizens of Zippory went out to meet Castius, and besought him of peace, whom he spared, came not nigh their towne, nor slew any that dwelt in their countrey. The seditious Iewes that were in the City of Zippory, hearing of Castius comming, fled vnto y^e mountaines. But in the way they lighted vpon part of Castius army, whereof they slew 200. men, & wounded their Captaine Glaphira, Yet at length y^e seditious were put to flight, & many of the Glaphira with his horse-men pursued,

sued, ouerthrow and destroyed: the rest fled to the mountaines. Then Glaphira Captain of Castius army, went to Cesarea that was subdued to the Romanes, there to cure his wounds that the Iewes had giuen him. Thence went he to Antipire, which as he would haue assaulted, he perceiued it to be furnished with a great power of y^e Iewes & seditious. These hearing Castius also was comming, they went purposely to fight with him: but perceiuing y^e Castius power was very great, they determined to encounter with him in the Plaine of Gibeon, 50. miles from Ierusalem. Whereupon the Iewes with their companies fained theselues to flee, to the intent they might steale the Romans after them. And within fixe daies they came to Gibeon, and there rested. Castius pursued after with all his host, till he came to Gibeon, which he besieged and assaulted also. It chanced then vpon one of the Sabbathes in the morning watch, the Iewes (armed at all points) issued out of the towne to giue their enemies a camisado. So after they had giuen a token of war, they marched toward the host of Castius, whereof they slew 515. horse-men, and foot-men 27. thousand, with the losse of only 22. of their owne company. In that battell did wel appeare the valiant-

nesse of Mughas a Captain of the Iewes army. One Baudius also played the man, at the same time: for at the commandement of Eleasar the Priest, chief of the seditious, he set the first foote within the Romanes campe. Then began the Iewish Warriours to bee famous, after they had once so manfully incountred with the Romans. This done, Castius and Agrippas sent their Embassadors once againe to Ierusalem to Eleasar the son of Anani the Priest, chiefe of the rebels that were in Iudea & Ierusalem, requiring peace, and to come in league with Eleasar, lest the people of the Iewes should be utterly destroyed by the Romanes incursions and inuasions on euery side. But Eleasar refused to heare the Legates, and slue one of them because he made too many words, in perswading the peace and league. Upon this, Eleasar assembled the Priests and people together, to goe out and fight with Castius. Castius perceiuing how Eleasar and the people were affected, and what mindes they were of, how they had utterly conspired to destroy the Romanes that were there, and to consume them cleane, hauing a sufficient triall also of the force and valiantnesse of the rebels: he determined fully to goe to Rome, for he perceiued he was not able to
match

match with the seditious, neither his owne power to be compared with theirs. Wherefore he would goe see what end should come of the wars, and what counsel Cæsars Maiesty would giue. Taking his tourney therfore to the city Iapho, he found there letters of the Romanes, for thither was their armie come, from thence went he with them & his owne host to Rome, and made report to Cæsar of such thinges as had chaunced: wherat Nero was much abashed, and not onely he, but all the people of Rome were sore astonied to heare of the great puissance and valiantnes of the Iewes. For which cause the warres ceased for that yeare, so that the land of Iudea was at great rest, & quietnes y^e yeare, through Eleasars meanes the head rebell, especially from the handes of wicked Castius that hadde sworne to reuenge the Romans, and to quiet the Iewes, and that he would destroy all the Iewes, as none should be left alieue. Therefore these are they that deliuered Israel in the time of the second Temple, out of the handes of their enemies, what time as warres were moued against the Iewes & their country: what time also commotions and tumultes began in Israel. The first businesse was made by Antiochus the wicked king of Macedonia:

cedonia, who had determined not to leave one man in Israel. His mischievousnes proceeded so far, that he slew the people of God, the Sages and wisemen, Princes, Elders, and young men, children great & smal, Israelites, Levites also and Priests, untill all the chiefe men of Judea cast their heads together, and went to Matthathias son of Iochanan the high Priest in the Mount of Modit, where he hid himself for the iniquitie of Antiochus & his rulers, crying vpon him, and saying, Deliuere at this season the people of the Lord, and neuer thinke to escape thy selfe, whiles the most wicked enemye rangeth thus, and runneth vpon thy people, & sheddeth thy blood. For the blood of all Israel, what is it but thy blood? And the eyes of euery man are fixed on thee, hoping that thou shouldest assist and ayde the in this calamity, that they may finde deliuerance by thy meanes. Mattathias hearing this, wept bitterly, and said, Feare yee not, nor let these Macedonians dismay you, the Lord shal fight for you, be ye only quiet. So then was Matthathias stirred, and deliuered Israel out of the handes of Antiochus, & after he had ouercommed him he was high Priest for one yeare, & then dyed. In whose roome succeeded Iudas his sonne, who executed

ted the office in the Temple six yeares, and was slaine in battel. When his brother Iochanan was chiefe in the temple 8. yeares, & died likewise in battel. Afterward his brother Simeon was ruler 18. yeares, whom Ptolomy his wiues father poysoned at a banquet. When Iochanan his son succeeded his father in the office, that is he that was named Hircanus, first of that name so called, because he vanquished a king of that name. He reigned 31. yeares, and died. After him reigned Aristobulus one yeare, he was called the great King, because he first put the royall Crowne vpon his head, and turned the dignity of the high Priest-hood into a kingdome, unhallowing and staining the holinesse thereof, 480. yeares, & 3. moneths after the returning of Israel from Babylon. He being dead, his brother Alexander reigned 27. yeares. After whose death Alexandra his wife helde the kingdome nine yeares, and then died. In whose stead succeeded her sonne Aristobulus, and reigned 3. yeares: in his time Pompey a Roman captain came against Ierusalem, won it, and apprehended Aristobulus, bound him in yrons and carried him captiue to Rome, in whose place he ordained Hircanus his brother to succede, who reigned fortie yeares.

During

During his raigne, rebelled Antigonus son of Aristobulus, Hircanus, brother, and with the aid of an army of the Persians encountered with Hircanus, took him prisoner, and sent him to Babylon, cutting off his eares, that he should neuer after be meet either for the Priest-hood, or for the kingdom. Antigonus reigned three yeares. In his daies Herod fled and ioyned himselfe with the Romanes, by whose helpe he slew Antigonus the third yeare of his raign, & reigned after him 23 yeares, and then died. After Herod succeeded Archelaus his sonne: who was taken by the Romanes, the ninth yeare of his raigne, laid in bands, ended his life at Rome. Next to him reigned Antipater his brother, who changed his name, and called himselfe Herod; he reigned fully ten yeares, overcame and wasted Spaine, because the king of Spaine had rauished and taken away his brothers wife, and there died. After him followed Agrippas, sonne of Aristobulus, that was his brothers son; hee reigned three and twenty yeares, after whose death his son Agrippas reigned xx. yeares. This is that Agrippas of whom we now speake of, and of the calamity that befell in his time vpon Israel. For all the while he reigned, the Warres betwene the Romanes

manes and Israel neuer ceased, vntill the people of Iudea were led Captiue into the prouince of the Romans, what time also the Temple was desolate, I meane the desolation of the second Temple, which we saue with our eyes builded and destroyed.

The 20. yeere of the raigne of king Agrippas, the 9. day of the 5 moneth, that is called As, Nero Caesar sent a present for a burnt offering, to be offered in the Temple at Ierusalem, requiring peace of the Elders and Sages of Iudea and Ierusalem, and that they wold receiue him into league with them, saying: My request is, that you would offer my present to the Lorde your God, for his seruice and religion liketh me very well, so that I desire you to ioyne in league with me, according as you haue done with the Emperors of Rome my predecessors in time past. I haue heard what Castius the captaine of mine army hath done to you, which displeaseth mee out of measure. Wherefore I assure vnto you a faythfull league, by the consent and counsell of the Senat of Rome, that hereafter there shall neuer Roman captaine stir hand nor foote against you: but rather your heads, Rulers & Iudges, shall be all Iewes, and of Ierusalem. Hea Agrippas your king, shall be lord
of

of all your Rulers, & what he commandeth, they shal do it: the Romans shal only be cald your Lords, and haue no more to doe with you. So when these Legates came to Ierusalem, they went and spake with Anani the Priest, informing him of Neroes mind, and shewed him this present, placing it afore him. The present was this, A bull for a burnt offering, with a crown of gold vpon his head, his hornes also were couered with gold, vpon him was a cloth of purple powdered with precious stones, there went certayne afore him that carried ten talents of golde, behind followed very many sheepe for peace offerings. When Eleasar, Ananies son heard thereof, he came and cast out of the Temple of the Lord Nero Cæsars presents, saying, We will not prophane and unhallow the Sanctuary of our Lord, with y^e offerings of strangers. For God will accept neither their burnt offerings, nor their peace offerings. When he had so said, he sounded a trumpet, set his men in aray against y^e host of the Romanes that kept watch and ward in the City of Ierusalem, & slue many of the that day, with one of their Captaines also, and another they tooke alieue. He being a valiant man, and seeing the routs of the Iewes to vrgē him grievously, said vnto them,

Haue

Haue my life and I will yeeld. Vnto whom Eleasar the rebell swore, that he would not slay him, but spare him for his manhood: (for he had slain very many of the Iewes afore) whereupon he yeelded himselfe. When Eleasar said vnto him: Like as thy sword hath made many women childlesse, so shall thy mother be made childlesse of thee aboue al other; and therewith contrary to his oath, he commanded his seruants to kill him. King Agrippa seeing this, was wonderfull sorry. Wherefore as he stood in one of the streetes he cried, O thou rebell Eleasar, I pray God that this mischiese, whereof thou art cause, and thy acts, may light vpon thee and thy fathers house: which when it cometh to passe, we shall neuer be dismayed at. It appeareth they shal haue somewhat to do, that study to make peace and tranquility in thy daies, for they are sure to be destroyed with thee. How long wilt thou continue to bring vs into the Byers, thou enemy and hater of the Lord? Why doest thou destroy and waste the Vineyard of the Lord GOD of hosts? Eleasar answered him, What takest thou vpon thee y^e name of a king? if thou be a king, why commandest thou not vs to be punished? Where be thy valiant souldiers? lets see, come thou and they together, & cha-
llen

ken me, that it may be tryed whether thou be a King indeede or no. Thou standest a loose off, and when thou speakest, thy feete are ready to run away like as though a dog should set himselfe against an armed man, and barke at him, bleating out his tongue. With this he winked vpon the rebels his complices, to run vpon Agrippas, and take him whilest he held him in talke: but that was perceiued of one of Agrippas seruants whom he had appointed for the same purpose, to stand ouer against him as nigh as he might, to marke and spie if the rebels could make any stir toward him, and to let him haue knowledge. He therefore laying his hand vpon his head, gaue a signe to the King to flee, saying, Away, away, for if thou tarie any longer, the seditious will slay thee and vs together. That Agrippas perceiuing he gat from thence with all speed, and the rebels pursued him, but in vaine, for they could not ouertake him. So he got to Japho a towne vnder the Romans, where he was in safeguard. From thence he fled to Rome, and declared to the Emperour Nero, the mischiefe that befell at Jerusalem, and all that seditious Eleasar had done to his offering: also how his commaundement toke no place. Wherefore Nero ioynd vnto him againe

againe Castius with a huge army, where with they both entred Iudea, and wan many walled townes, amongst which they razed Japho. For the Romaines perceiuing the power of the rebels to increase, were affraid lest they shold get it into their hands whereby it might be annoyance in time to come to the Romaines: chiefly seeing it was a notable Hauen for their ships to arrive in Iudea. After this, both Agrippas and Castius led their army towards Jerusalem, to warre vpon the rebels, and utterly to destroy them. Eleasar and other priests with much people hearing that, they issued out against them, & found them encamped in the way, betwene Jerusalem and Japho. But after they had ioynd their battel, many of the Iewes were slain by the Romans: the residue, Castius and Agrippas putte to flight, and pursued the chase vnto the gates of Jerusalem, besieged also the City for the space of three daies. The 4. day the priests & the people issued out suddenly vnawares to the Romaines, set vpon their campe, and slew 5000. footemen, and 1000. horsemen. Castius seeing that he nor his could escape, hee chose out 40000. of his best souldiers, and placed them betwixt his camp and the Priests, commaunding them to stande all the

the night sounding their trumpets and making of fire, that he and Agrippas might escape, & that they should not remoue out of their place til the morrow. The Iewes harkening to the sound of the trumpets, & musing what they should meane, pursued not the Romaines: but perceiuing in the morning, they wer gone toward Cæsarea three daies iourney off, Eleasar with the people folloined, and in the way found their baggage strewed, that the Romans had cast fro them, to run the lighter, and escape easilier; which they let lie, and pursued them to the gates of Cæsarea. But Castius and Agrippas got fast within the town, & from thence went both together to Rome, where they declared vnto Nero the Emperour how they sped at Ierusalem: & as they were making relation of this vnto the Emperour, there came also a post out of Persia, with tidings that the king of Persia was reuolted from the Roman Empire. These things troubled the Emperour sore, to see almost all fall from him, that heretofore had obeyed the Empire of the Romans.

At the same time returned Vespasianus captaine of the host that Nero had sent into the west parts, as Germany, Britaine, and Spaine, which landes he had brought vn-

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under the subiection of Nero. To him Nero declared, what mischief the Priests had wrought to the Icanan host in Iudea, how they had slaine the Romans, and so forth, all the tale as he had heard of Agrippa & Castius, which displeased Vespasian greatly. After this, Nero sent Vespasian captaine, and his son Titus, to reuenge the Romaines on the Persians and Iewes, giuing in commandement to raze their walled cities, to beate down whatsoeuer they found, without sparing either man, woman or child, infants, sucking babes, or old folkes, but to slay all. So that Vespasian and Titus set forward with a chosen and pickt army of the Romans, passed the seas, and came to Antiochia. The Iewes hauing intelligence of this, chose out of their captaines, three of the principall & most expert warriors, of whom I Ioseph priest that wrote this historie was one, who by the diuine fauour and not ignorant in feates of armes, nor coward in chivalry; and Anani the high priest and Eleasar his son. To these three they committed the whole land of Iudea, diuiding it to them by lot, & gaue them a furniture of war. One 3. part therof (which was whole Galilee from the lande of Iephtali and beyond) sel to Ioseph the Priest, Son of Go-

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tion, to the honour and glozie, whom for his worthinesse, they named also Iosiphon, because he was then annointed, appointed, & consecrated to the warres. The second lot came forth: by the which fell vnto Anani the Priest, the City of Ierusalem, & the countrey about it, with a charge to repaire the walls of y^e City, to sustaine the bzunt of Vespasian if he should come so far. The third lot fell to Eleasar the son of Anani the Priest, to whom was ioyned Captaine Iehoscua, and other Jewish Captaines. By the vertue of this lot, fell to him the whole land of Edom, from Elat to the red sea. The rest of y^e land from Iericho to Euphrates, with that also that is beyond y^e tiuer, & all the land of Mesopotamia, fell to Captaine Menasches lot. To other princes of Iudea, and to the worthiest priests, they committed the fenced Cities from the limits and bounds of Ierusalem to Egypt. Vespasian taking his iourney with his host from Antiochia, came and pitched his tents in Aramzofa. For he had deuised thus with his counsell: first to inuade Galilee, and after to trie what they could doe in Iudea. Ioseph Gorion hauing intelligence of this his purpose, departed from Ierusalem to Galilee, built vpp the towncs that were destroyed, and repaired

red their walls, gates, bars, and pallaces, ordained also captaines ouer the people, to leade and gouern them, some of thousands, some of hundreds, tribunes & decurians. He instructed the people also in feats of warres. What y^e sounds of trumpets signified, what sound serued to sal in aray, what to gather the souldiers together, and what to deuide them. After he had instructed them in the knowledge and feats of war, he sayd vnto them thus, Ye shal vnderstand (deere Israelites) that ye goe to fight at this present against your enemies: wherefore let no feare ouercome your harts, nor dismay you at y^e sight of your enemies: but play the men, & take a good courage to you, to fight for your citties, for your countrey, and for your selues. Be not afraid of death, but rather be stout in defence of your country, that ye be not led away from it, & to fight for the sanctuary of the Lord, that it be not stained and polluted with the vncleannes of the Gentiles. Consider, that it is better to die in battel, then to liue in captiuitie and bondage. Wherefore when as you shall come to ioyne with your enemies, and shal see any of them beaten downe, and attempt to rise againe, whosoever of you is by & seeth him, remember the zeale of your God, wherewith it be

commiteth you to reuenge his quarrell, and being moued therewith, strike him that he neuer rise againe. But if you shall see any of your fellows downe, being inclined with the seale of your God, rescue him from the hands of your enemies, and if he be not yet killed, cure him. If he be dead, yee shall doe what ye can to bury him in the Israelites buriall. And so if we shall chuse rather to dy then to liue, we shall prosper in our warres, we shall die for the covenant of our God, & deliuer our soules, bringing them to y light of life in heauen. After he had said this, he chose out of the Iewes 60000. footmen, and but few horse-men. And out of these he chose 600. of the best, such as one of them would not shrink from ten, ten from an hundred, a hundred from a thousand, a thousand from ten thousand. With them Ioseph went to the cities of Agrippas that were in Iudea, to win them. For Agrippas thought to the Romanes were it right or wrong, with all the power he could make. He went first to Tiarua, a great City that belonged to Agrippas, whereas both his treasure & munition of war lay. When he approached the City, he spake to the people vpon the wals, & offered them peace, on condition that they should open the gates, and deliuer vnto him all

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all the Treasure of Agrippas, and all his Jewels: This if they would do, hee then would spare them, and kill none of them. Where it not better for you (saith he) to take part with them that defend the Sanctuary of God and his inheritance, then to ioyne your ayde with Agrippas, which is confederate with your enemies, & assaileth vs, augmenting the power of them that hate vs, so that he refuseth not to fight against y Sanctuary of the Lord, & the people of his inheritance? The men of the town condescending to Ioseph, opened the gates, & hee entring the towne made peace with them, and they deliuered him all the kings treasures, for they liked Iosephs words, & consented to take such part as he tooke.

At that time came newes to Ioseph that troubled him soze: namely, that Tyberias had rebelled and revolted from the people that dwelt in Ierusalem, and were changed from his lot, to become Vespasians subjects, who had set a Roman Captaine ouer them. For reformation whereof, he left his army at Tiarua, and took six hundred young men with him to Tiberias, coming on it sodainly, and at vnawares. And as he stood on the banks of Genesar, he espied the multitude of the Romans that there lay at road to

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aid Vaspasian, which Ioseph charged to be broken in pæces and to be scattered abroad in the sea. The men of Tiberias therfore seeing the shipbords dispersed in that fashion, they coniectured it was done by some of Iosephs host. Wherefore the Romans fled to y^e towne, got in, and shut the gates. Ioseph notwithstanding came to one gate of the city, and cried that the people might heare, saying. What meaneth this conspiracy of yours against mee? yea, not against mee, but rather against the Lorde God, whose covenant yee haue transgressed, & broke the bond that we made with him, ye haue also violated your oath that you sware by the God of Israel, that we should fight against our enemies to abate their pride. The people answered from the wals: We beseech thee our Lord, heare thy seruants speake. God forbid we should abide y^e Romans, & not rather the people of the Lord God of Israel and his Sanctuary, with the people of his inheritance: Woebeit there be amongst vs certaine proud men, vngodly persons that haue made a league with Vespasian, and haue brought into the towne one of his chiefe captaines. Wherefore and it please thee Lord to enter the citty with thy souldiers, come into vs, that wee may liue

liue with thee, rather then to perishe in the hands of them that hate vs. So they opened the gates, that Ioseph went in and took the town. The he caused to apprehend those vngodly persons that were there, about 600 men, and laid them in yrons, sending them to Tiarua which he had afore taken: the other wicked men that had aided Vespasian he put to the sword. But the chiefe gouernour of the towne he apprehended aliue, caried him out of the City, and commanded one of his Souldiers to cut off his hands. When the Captaine besought Ioseph, saying, I beseech thee, my Lord, let one of my hands be cut off, and leaue me the other. This Ioseph and his souldiers laughed to scorne, iudging him to be no valiant man, nor of haughty courage: Ioseph bade his souldier giue him the sword in his owne hand, and let him cut off which hand he list, and leaue him which he will. So the Romane Captaine took the sword, and cut off his left hand himselfe, leauing him the right, and so he was let goe. We came therefore vnto Vespasians campe to shew them what shame was done him. After this, the Cittizens of Zippoxy rebelled also, making a league with Vespasian and the Romanes host. Ioseph being certified of this, made

thither with his host to besiege it, but the towne abid the brunt of the assault that Ioseph coulde preuaile nothing against it, wherefore he besieged it a long season.

About that time, it was signified also to them of Ierusalem, that the Askalonites had entred in friendship with the Romans. They sent therefore Neger the Edomite, & Shiloch the Babylonian, & Iehochanan w a power of the common people; these came to Askalon & besieged it a great space: within the towne was a Roman captaine called Antonius, a valiant man and a good warrior, he vpon a certain night, in the morning watch, issued out of the Towne with his company, to giue a Camisado to the Iewes that besieged the towne, entred their camp and made a great slaughter, continuing the same till it was day light: so that about 10000 of the Iewes were slaine, the rest neuer moued out of that place, saying: It is better for vs to die in this battel, then to flee from our enemies. Wherefore they tooke a good hart vnto them, and stood manfully in their Stations and places, trusting in the Lord God of Israel. And when it was day, they also set themselves in aray against Antonie, slew many of his men, not without losse also of their owne part: for Shiloch the
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Babylonian, and Iehochanan of Ierusalem were slaine by the Romans, with other of the Iewes, to the number of 8000. fighting men, that were vnder Shiloch & Iehochanan. And neuer a one of the Iewish captaine escaped that conflict, saue onely Neger the Edomite, which hidde himselfe in a Sepulcher that was there in the plaine, whom the Romans in their pursute sought, but found him not. Wherefore they set a fire the wood that it burnt round about the Sepulcher where he lay hidde, and consumed all the trees, shrubs, and bushes, but came not nigh the sepulcher. For Neger had called to the Lord with his whole heart, to deliuer him this once from his enemies, least he should be shamefully handled of them, promising at another time to be ready to die valiantly in his quarrell. So Neger escaped the Romans by the helpe of the God of Israel, in whom he put his trust. Shortly after sent y Ierosolimites much people to Askalon, to the number of 18000. good men of warre, to bury the bodies of the Iewes that were slaine in the conflicts by Antonie. They sought also the body of Neger the Edomite, but they found it not, till at length he cried vnto them out of the Sepulcher, saying, I am here: For God hath deliuered mee out
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of the hands of mine enemies, to the intent I may be auenged of them in the wars of the Lord. So Neger declared vnto them at large, all things holo they chanced vnto him: wherefore the Iewes reioyced greatly, that they had found him aliue, & that he was saued by such a myracle, and the Lord deliuered him. Wherefore they put their trust in the Lord, beleuing that God would be present with them to ayde them, whereof this deliuerance of Neger they tooke for a sure token. The Romans kept them within the towne for feare of the Iewes that were come to bury the bodies. So y^e Iewes buried all the bodies of their owne part that were slaine in both battailes, for the Romans were not able to prohibite and let them, but held them in the towne. And when the buriall was finished, they tooke Neger with them to Ierusalem, to giue God thanks there for his deliuerance at that present. Then Ioseph the Priest gathered his strength, and came vpon Askalon with his whole army, assaulted them, got the vpper hand, and won the towne, after slew Antonie and all his people with the sword, that of all the valiant men of warre that were with him, not one escaped. Besides this, also all the Villages and ham-

hamlets that were thereabout without the towne, he burnt them al. And so serued he al the townes thereabout, that had entred in league with the Romans, slaying both Iewes and Romans that dwelt in them wth the sword, as many as he found, and their houses he burnt. This done, Ioseph returned againe to Zippoie, fought with them and got the vpper hand, there shed he much blood of the people that hadde conspired with the Romans, vtterly destroyed them, burnt their citties & villages, led their wiues and children prisoners vnto Ierusalem, & al the Romans he found there, hee put them to death. When Vespasian & Titus had heard of all that Iosephus had done against the Romans, both how he slew their garrisons as many as he could find in Galilee, and all the Iewes that had made any league with him and his sons, they were wonderfull wrothe, and in a great rage. They tooke therfore their iourney, & came to Apitellina, otherwise called Acho, whereas at that time, Agrippas king of Iudea, was abiding, and 40000 men with him, all good men of warre, and archers euerie one: these ioynded themselves with Vespasians army, by which meanes the Romans Campe became verie huge. Moreover,
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out of other Nations round about Iudea,
good men of war without number, ioyned
with Vespasian. He had ayd of the best men
of warre out of Mesopotamia, Aremzofa,
Assur, Sinear, Persia, Chaldeia, Macedonia,
& out of the Prouinces of the people of the
East, yea, the people of Mizraim, Lod, De-
nan, & Seba, with all prouinces far & neere, y
were vnder the subiection of the Iewes, cast
off the yoke from their neckes, & rebelled a-
gainst the dominion of Ierusalem, ioyning
their power with the Romane army, to ayd
Vespasian & Titus. For these were also sub-
iects vnto the Iewes that soze had burdened
them, wherefore they came to help the Ro-
mans, and to inuade Ierusalem & the people
of the Iewes. But the Edomites had not as-
sociated themselves vnto Vespasian & Ti-
tus, for they were in subiection to y Iewes
and serued them, so that not one of them ay-
ded the Romans. For long before they had
moued war against Ierusalem, and could
not get the victoery, but the Iewes preua-
led against them, & subdued them. Hircanus
also the first king of the Iewes circumcised
them. They dwelt also in Ierusalem, kept
watch & ward about the House of the Lord,
and his couenant, without all rebellion a-
gainst the Iewes and Ierosolimites. And at
that

that present was thirty thousand of y best
of the Edomites in Ierusalem which kept
the wals, and the house of the Lord. After
this, Vespasian & Titus with all their host,
tooke their iourney from Acho, and came to
Galilee, and in y mount they pitched their
tents. Wherof when tidings was brought
to Ioseph, he led the host of the Romanes
lay vpon the mount of Galilee, & how Ves-
pasian had sent before him a great power to
repaire the broken waies, to fill the holes, &
cast downe the hills, to leuell the way, that
his people might passe y better, for he was
soze moued against y Iewes: Ioseph issued
out of Zippozy with all his power, set vp-
on them and slew them, taking such venge-
ance of them, as neuer was the like afore,
for his God was with him. Vespasian and
Titus heyring of this, determined to set vp-
on Ioseph at vnauairs, & to beset al y waies
that he should escape of no side. But Ioseph
had intelligence of their comming: where-
fore he left Zippozy, & went to Tiberias,
whither Vespasian followed. Ioseph per-
ceiuing them comming, fled from thence to
Aozpata, the biggest City in Galilee, closed
vp the gates, & there remained with his ar-
my. Then sent Vespasian certain noble men
in embassage to Ioseph, to debate the mat-
ter

ter with him in this wise: Vespasian General of the Romans army, desireth to know what it should auaille thee to be thus pend vp within a walled towne, he wils thee rather to come forth to intreat of peace with him, & to enter into a league together, for it shall be to thy auaille to serue Cæsar Emperoz of the Romans, that thou mayst liue, and not be destroyed, nor any of the people with thee. When Ioseph sent embassadozs again to Vespasian, demanding truce for a few dayes, y he might commune of the matter with the people, and let the vnderstand his words: Peradventure (saith he) they will be perswaded to make peace with thee, and then will we enter league with the Roman Empire. So Vespasian ceased from fighting against Ioseph: permitting him to deliberate of the thing. Upon that, Ioseph sent Embassadours to all the people of Ierusalem, to the Priests, chiefe men, rulers, and to the rest of the people, letting the to wit Vespasians mind. We all that vnderstand brethren and friends, y Vespasian General of the Romans, sent his Embassadozs vnto me, enquiring what it should auaille vs, to be stiffe against them, and not rather to come forth, and to intreate of peace, and to ioyne in league together, that we may serue the

the Emperoz of the Romans, so to saue our liues, and not to be destroyed. And I pray ye why will ye lose your liues, your wiues, your sons and daughters? Why will ye all fall together on the sword: that both they that should be left alieue among you, shall be led captiue out of your countrey, to a people that they neuer knew, whose language they vnderstand not, and your country to be made desolate, your Sanctuary laid waste, that there shall not be so much as one man left to enter into it. Neuer suffer this, you that be wise men, but rather receiue my counsell, and come hither to vs, that we may deliberate together, what conditions of peace we shall make for the safety of our liues, rather then to be destroyed, and that we may vse the commodities of our countrey, being at rest and peace therein. For life and quietnesse, is to be preferred before death and banishment.

The inhabitants therefore of Ierusalem both Priests, chiefe men, rulers, and Noble men of Iudea, with the rest of the people, sent vnto Ioseph, saying: Take heede to thy selfe, that thou neuer consent to this, to receiue conditions of peace wth them, but bee strong to fight, till such time as thou shalt consume them, or till thou and al the people

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die in battell, & so shalt thou fight the fights of the Lord, for his people and his Sanctuary, with the citties of our God: in the meane season, be as be may, so thy power bee not with them.

When Ioseph heard the determination of the people of Ierusalem, how all sorts with one consent willed by the Embassadors the continuance of the wars, hee was wonderfull wroth, and in a great fury issued out with all his people, and set them in aray against Vespasian and the Roman host, in which conflict were slaine very many of the Iewes. And from that day forward, Vespasian began fiercely to war upon the Iewes. He departed thence to the citty Geerara, a great citty in the higher Galilee, besieged it and won it, rased it, slew all people, man, woman, and childe, Oxen, Sheep, Camels, & Asses, leaving nothing alive. And then he said, Now begin I to bee reuenged for the Romans which the Iewes murdered in the land of Iuda. From thence he departed, & brought his army to Iozpata, where Ioseph remained. The first day that hee incamped about Iozpata, he releued his Souldiours with meate and drinke plenty, and made them good cheere, then furnished hee every man with weapons.

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So on the next morning early, the Roman armie gaue a great shout, and beset the City round about on euery side. In this busines Ioseph stood vpon a certaine Tower, from whence he beheld the huge campe of the Romanes: wherefore he sounded forth a trumpet, gaue a signe to battell, issued out with the whole power of the Iewes that he had with him, and set vpon the Romanes camp at the foote of the hill, continuing the fight from morning till night. And when it began to be darke they ceased fighting, and departed the one from the other, the Iewes to the towne, the Romanes to their tents. In this battell were many slaine on both sides, as well Iewes as Romans. The Romans advancing themselves, proudly and stoutly said, We will quickly vanquish this little Nation, as we haue subdued all other Nations that we haue conquered, then they will annoy vs no more: and afterwards wee shall be at rest. The Iewes also on the other side encouraged themselves against the Romanes, saying: At this time we will all die together for the zeale of the Sanctuary of our God, and neuer suffer these vncleane persons to pollute it: and hauing once destroyed them, we shall be quiet. So what the pride of the Romanes on the one side,

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and the stiff-necked stubbornnes of y^e Iewes on the other, much people was slaine in that fight, soz it continued till the second, third, & fourth day. In this while al the Iewes that dwelt about Iozpata, fled vnto Vespasians campe, & ioyned themselves to the Romans to aid them. And euer as Ioseph skirmished with Vespasian without the City, Vespasian sent a power to assault the City. So Ioseph and his men fought wth Vespasian without the towne, & the Iewes that were within the towne defended the wals against the routs of the Romanes, that was a lesser boast made of the maine army. But the Iewes that were within the towne, began to diminish euery day, untill very few were left. The hardiest also of Iosephs souldiers, and the worthiest young men that fought without, were all slaine, except a very few, with whom Ioseph fled and recovered himself into the towne, rampering vp the gates after him. But as Vespasian with all his armie besieged Iozpata a long while, he espied at length a Conduit without, that ran into the City, whereof the citizens drunke because the water was good and swete; that he cut off, and deuied the waters thereof besides the City, whereby the inhabitants of the city, were destitute of beuerage, hauing no
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thing left them but Well-waters. Ioseph therefore perceiuing that the conduit water whereof they were accustomed to drinke, was taken away, conceiued with himselfe: Now will the Romans bragge and boast against vs, and think to take vs at their pleasure, whiles we haue no water, but shall be constrained to die soz thirst. He took therefore garments, and dipped them in the well-water that were in the towne, and hanged them here and chere ouer the wal to declare to the Romans, that they had water plenty in the towne, least they should conceiue any hope of some winning the towne, thinking they had no Waters. Then commaunded Vespasian a mount to be rayled nigh to the town side, to plant an yron ramme vpon, to batter the wals with, & beate them downe. The manner of the making of an yron ram, is thus: First they take a great long thicke beame, vpon the forepart whereof they put a great strong head, made like a Hannes head, with hornes, all of principal stronge yron, the weight of it, is as much as halfe the beame, and couereth the beame also to the midst. Then fasten they into the ground ouer against the place that they intend to batter, two great Trees, like two masts of ships, betwene which they hang the beame

that is called the Ram, with strong ropes made of hemp, the best that may be gotten, and yron wyre twisted together, At the hinder part of the beame from the wall-ward, are rings of yron surely fastened, with ropes made of hemp and wyre, tied to them: that when the assaulters will batter the walles, they push forward the beame as though it were a speare, and fasten his strong hornes among the stones. Then hang they weights at the ringes of the hinder part, and much people as farre off take hold of the ropes that come thzogh the rings behind, and hale that part of the beame vpon the ground, and by such meanes they shake the wall, that they make it quake againe.

Thus in many places they wrecast, and wrench out the stones of the building, so that afterwarde the wall falleth downe. There be also other manner of engines, as an yron Ram vpon four wheelles, bound with yron and fastened with yron nailes. To this they make 4. fete, as hath a ram, as the bignes of the beame requireth. The biggest for the most part is thirty cubits long, and the least is ten. And loke how many fete the ramme hath, so many wheelles hath it also, for every wheele hath his foot by him: and when they will batter the wall, certain men appointed there,

thereunto, draw it first a good way off, then a great multitude of men take hold of y^e hinder part thereof, by four posters or leuers of wood that are put therein, and with al their sway shoue forward the ram to strike y^e wal they will batter. The head of this yron ram that goeth vpon wheelles, hath no hornes but is blunt, made of the strongest kind of yron with a wonderful thick neck. They haue also vpon both sides of the engine, a pentase of wood for the safegard of the that shoue forth the ramme behinde, from the arrowes or stones of them that are vpon the wals. The rams that Titus vsed at Ierusalem, for the most part ran all vpon wheelles. Of the other sort he had onely a couple, as we shall declare in his place. The beame of this ram we euen now described, was as thicke as ten men could fadom, and the length thereof was 50 cubits. It was also holloiw within, and filled with Ore-hides folded & sowed together. The wood serued for none other purpose then that the fashion of the leather might be set as vpon a molde. The hinder part of the beame was couered ouer with yron plates. The leather was put within, y^e the beame should not break with the poise of the waights that were hanged by the rings behind, whereas men appointed for the pur-

pose, haled at the ropes to draw backe the beame. The wood therefore that went about the leather serued to keepe the leather in fashion. They couered it with an yron plate, lest they that kept the wals should set it on fire. The hornes that were vpon the head of the ram, were as many as they listted, but neuer fewer then ten, & then the beame was pr. cubites long; no: also more then fifty, and then the beame was an hundred cubites in length. Betwixt euery horne was the space of a cubite, and euery horne was as thicke as a man could faddom, the length was a Cubite and halfe at the least. The wooden wal or pentase was as long as the leather y was put in y beam, and it was set on both the sides toward the hinder part of y beam, to defend the men that laboured to batter the walles, lest they should be hurt with arrowes or darts. The ramme that Vespasian vsed at Iozpata, which he besieged, and me in it, was made in this sort. The length thereof was 50 cubites: it had 25 hornes in the head, which was as thicke as ten men, euery horne also was as thicke as one man, and betwixt euery horne the space of one cubite. The weight that was hanged at the hinder part, was a thousand and 500. Talents; euery Talent was aboue a hundred Troy

Troy weight. The men that laboured in the executing of this Engine, were fiftene hundred. To remoue it from one place to another, or from one City to another, were appointed a hundred and fifty yoke of oren, or else three hundred couple of horses and mules. When as they should assault any forts or Cities that stood on hils, then must they diuide it in part, and bring it vp to the siege by peece-meale, & there is set together againe. Now when the Romanes had battered the wals of Iozpata, and Ioseph perceiued them to shake, he tooke great sacks, filled them full of chaffe, and hanged them downe by the wals, that the hornes of the ram could not come nigh the stones of the wall, but light vpon the sacks, which by the reason of the softnesse of the chaffe, hindered and brake the stroke, that the wal was lesse hurt. For the nature of soft things is, to giue backe to the hard, and to weaken their force.

But Vespasian seeing the subtilty of Ioseph, vsed also policy for policy: for he sent into the towne secretly, Jewes, spies, which when the batteries should be, might cut asunder the cords that the sacks were tied to, and with them slip downe the wals, where the Romanes were ready to receiue them,

them that they should not hurt them in the fall: and immediately they strooke the wall with the ram. There was at that present in the City, a certaine valiant man named Eleasar, of the house of Anani y high priest that then dwelt at Jerusalem. This Eleasar perceiving the Romanes to go about to batter downe the wals as they did before, plucked out of the wall a mighty stone, so that hee made a great hole or gap, whereat he slide downe the wall, and light strideling on the engine, made fast an yron chaine to y horns thereof, and got againe vp quickly and nimbly, from the beame into the towne, with the chaine in his hand, for the wall was not very high above his head, as he stood upon the ram. When the other tall fellows took hold upon the chaine, fastned it to pillars & wals in the towne, that the Romanes might rather be constrained to breake their ram, then take it away from thence.

The Priest Eleasar yet once again boldly went downe and sate upon the beame, slew fifty men that laboured about the ram, and the rest he put to flight: then returned into the towne being drawne vp againe from the beame to them that were within the towne, greatly reioycing in his man-hood. After that he went vp upon a high tower, from whence

whence he tumbled downe with a mightie force a great stone and a hard, on the head of the ram and brake it, that both a great part of the head and the horns fel on the ground. For the yron that it was covered withall, was old and rusty, so that it was much wasted and eaten therewith, the ropes were also old. After that Eleasar went down again, took part of the head that was broken, and hurled it into the towne, the Romans that remained, either hee selve or put to flight. The archers shot at him, and wounded him with five Arrolves, wherefore by the helpe of his fellows upon the wals, hee climbed vp, otherwise he had not beene able for the grieve of his wounds.

The people then gaue a shout for ioy of the victoꝝ of the worthy priest Eleasar that had slaine the Romans, and broken their ram, wherein they putte their confidence, and brought part of it into the towne and fastened it with an yron chaine, that the Romanes coulde not pull it backe againe to them nor haue the vse of it afterward: wherefore diuers of the best citizens of Iozpata armed themselves that day, beeing stirred with a great corage that they had seen in Eleasar, and went downe, hewed the beame to peeces, brought the poples with the Kings, and

and two masses with them into the towne: and the same day died Eleasar with great renowne, as one that had fought for the sanctuary of the Lord, and for his people & countrey of Israel, like a faithfull seruant and souldier of the Lord: whom all the people mourned for, burying him in the Towne, honouring him for his death, worthinesse, and faithfulness, appointing him a worthy memory also, for that hee had waged battell with the enemies of the Lord.

The young men of the Jewes seeing this, and especially two of them, the one called Nitra, the other Polipus, men of great wisdom and understanding, and therewith expert in the wars, being moued with zeale of the God of Israel, opened the gates and issued against the Romans, skirmished with them, and slue many of them. But at length they were slaine themselves in the skirmish for the Sanctuary of their God: for Israel, and their countrey. When Ioseph saw the warres to increase more and more, he issued out, and made a great slaughter in the Romans tents, burnt the mount and Engines of warre that the Romans had left, by which meanes the wars waxed yet hotter, insomuch that Ioseph repulsed the Romans. For when they saw the Jewes so desperately

perately giue their liues for their God and land, they would not abide their force. Vespasian seeing his men shrink, he stood up, and encouraged them, exhorting them with faire wordes and promises, as well Gold and silver, as meate and drinke; wherewith the Romans allured, fought with Ioseph that day vnto the Sunne setting, and as the battaile waxed hot, the Jewes wounded Vespasian with an arrow in his right leg, which sore dismayed the Romans when they saw the bloud run downe his leg: and that day was a sore fight betwene the Jewes and the Romans. Titus seeing his father wounded, sore abashed, ran to him to help him, to whom his father said, How is it my sonne, that thou art thus astonied: take hart to this and with a courage reuenge thy father of these Jewes that haue now the better hand of vs. So both Titus and Vespasian with all their whole host, fought that day a sore fight and many were slain on both parts, yea very few were left on Iosephs part, with whom he returned into the towne.

The next day, the Romans raised a new mount, instead of that that Ioseph burned, & planted another yron ram thereupon, betwene two posses accordingly; for Vespasian had brought four of this sort with him from Rome

104 The warres of the Iewes.
Rome, but other battering peeces vppon
wheeles had he with him thirty, what more
what leſſe; the bigger ſort were 30. cubites
long, the leſſer ten. He brought alſo ten en-
gines to hurle great ſtones withall, which
he had placed about the wals. The Romans
therefore renewed the assaults againſt the
towne, as they were wont beſore. But the
towne was now deſolate and naked of the
ſtoutest warlikemen, for they were all ſlaine
in the fights. Albeit Ioseph remained and a
few with him, who went euery one, and the
women alſo to defend the walles, for there
was almoſt no men left fitte for the warre.
Then the Romans ſlung with the Engines
that ſtood on the mount, ſtones into the town
on euery ſide. It chanced that a great ſtone
hit a woman with child with ſuch violence,
that it paſſed through her body, and carried
the child with it, by the ſpace of halfe a mile.
They caſt vp and rayſed yet other mounts
alſo, from whence they ſtinged ſtones, and
another like chance hapned. A ſtone came &
hit one of Iosephs men of warre, a valiant
man, in ſuch ſort, that it denided his head
from his body, & made it fly a large mile off.
At the ſame time, one of the Roman Soul-
diers deuised with himſelfe, how to hit Io-
ſeph with a venomed arrow, & gat him vnder

The warres of the Iewes. 105
der a wall where Ioseph was, to accompliſh
his purpoſe, but Ioseph eſpied him, & cryed
to him, Hold thy hand thou wicked fellow,
and do not kill me: with that the fellow ſtart
ſomewhat aſide, being affraid at Iosephs
voyce; and ſodainely the Iewes out of the
towne powzed hot Dyle vpon him from the
wal, and his ſkin was ſcalded off, & hee ran
away naked, howling, and yelling to the
Romans campe, where he died.

Vespasian and his ſon Titus were fully
determined to continue the aſſault, vntil the
47 day, notwithstanding the wals were ſo
high, that they could not win the town. Yet
at length the men were ſo ſpent within the
towne, that they that remained alieue, were
ſo wearied with toyling, that they were not
able any longer to furniſh their wath vpon
the wal. This vppon a certaine night Ve-
ſpasian and Titus vnderſtanding, ſcaled the
walles at a quarter where watchmen were
lacking, and after them many other of the
Romane ſouldiers followed, which went
downe on the inſide, & brake open the great
gate of the town, wherat entred the whole
army of the Romans. And being within the
towne, ſounded their Trumpets, & ſhouted
to battell. The Iewes with the alarum, tu-
mult, and hurly burly of the Romans aſwa-
ked

ked out of their sleepe, and were soze afraid.
Notwithstanding euey man tooke him to
his weapon, & drez to the market place as
fast as they might. They had made the mar-
ket place of the towne so large of purpose, y
if any businesse should happen, there might
come together the whole city if they would:
and as they looked about them, they saw the
Roman army entring in at the towne, by
y way that came from the great gate. Then
fought they with the Romans, and diuided
euen in the market place where they stode,
exhorting one another, and saying, let vs dy
here fighting, and neuer suffer our selues to
be taken alive. But Iosehp & 40. men with
him, worthy men all, fled away into a wood
where they found a certaine caue, and hidde
themselves therein. All the rest of the citti-
zens were slaine in that conflict. for they
would not yeld, nor commit themselves to
y Romans, they trusted them so little. For
on a time a certain Jew besought a Roman
souldiour to saue his life, and the Romane
swore vnto him, saying, God deale thus and
thus with me, if I slay thee, therefore yelde
& come hither to me. The Jew required him
to giue his right hand y he might trust him,
and the Romaine reached him his left hand.
The Jew being dismayed in that great fear
markt

markt not that it was his left hande: But
when the Roman had once hold of him, hee
kept him fast with that hand, and with his
right tooke his sword, and slew the Jew that
then was naked, hauing cast away his wea-
pon, vpon trust of the Romaine. When the
Jewes saw how the Romane regarded not
his oth, but slew the Jew that vpon trust of
his promise and the oth had yeldded himselfe
vnto him, they determined to die altogether,
& neuer to trust the Romanes. Whereupon
they resolved with themselves, vtterly to die
for the holinesse of the Lord God of Israel:
but in so doing, they slew much people of the
Romans, and far mo then they had done in
any other battel: yet at length the city was
taken. When Vespasian had knowledge
where Ioseph, and his company was, he sent
Nicanor, Pilerinus, and Callicanus with
him to Ioseph, to wil him to come forth, &
he should haue his life and not be slaine: vpon
that Ioseph debated the matter with
them that were with him in the Denne: re-
quiring their aduise. For my part (saith hee)
and yee will follow my counsell, I thinke it
best we goe vnto them, but vpon this condi-
tion, that they will make vs a formall assu-
rance of our liues, effectually as we shall re-
quire them, which done, I doubt not but Ve-
spasian

passian when we come vnto him, will extend his fauour towards vs.

When these men perceiued Ioseph to be inclined to yeeld vnto the Romans, they said Wee maruell at thee (O prince Ioseph) at thee we say, that wast chosen out of thousands of people, and promoted to the priesthood and kingdome, to sanctifie and hallow the Lord God of Israel, wast also appoynted graund-captaine of so huge an host, and hast seene with thine eies, the shamefull reproach of thy people, with the displeasures & damages of thy sheepe, that thou hast yet any desire to liue in this dishonour. What seest thou that thou wouldest desire to liue for? shouldst thou not rather desire death the life? Peraduenture y^e perswadest thy selfe, that they call thee to saue thy life, or for thy commodity: but without doubt this were a vain perswasion. For they call thee for none other intent then to take thee aliuie, and to bragge how they tooke Ioseph, that was consecrated and addit to the warres, and make it an argument that their power prospereth. Now therefore (our deare brother and our Prince) consider that this they wil do, yea if they saue thy life. But put the case they put thee to death: were it not better for thee to die of thine owne sword then of theirs: yea if it

it were for nothing but this, it is better for thee to die then liue: lest thou shouldst heare their reproches, their vpbraidings, and their quarelling. And if they preserve thee aliuie, neuer thinke they do it for thy good, but rather for thy ignominy & shame, which is far greuouser then death it selfe. Wherefore our deare brother and our prince, what comes in thy mind, that thou purposhest to liue after that thou hast lost thy people & thy brethren: & to what purpose serueth thy life after they be gone? Mark diligently what Moses (of worthy memory) our master did, how hee spake before God touching the people of Israel. O pardon their sins (saith he) or els blot me quite out of thy booke which thou hast written: how hee would not liue after the destruction of his people, although the almighty said vnto him, Let me alone, that I may wreake mine anger vpon them, and consume them. Why dost thou not call vnto thy remembrance Aaron his brother, that went betwixt life and death, in withstanding the angel that plagued the people, & offered himselfe to die for his people, that the plague might cease from Israel? Where is king Saul, & his son Iehonathan that fought for the people of God, and died in the field? Could not Saul haue saued his life & his sons

both, if he had bin so disposed? But he when he saw Israel haue the ouerthrow in y^e battell, had no desire to liue longer, but chose to die rather then liue, and would not be separated from his brethren neither in life nor death, as wel he as Iehonathan his son, those dearely beloued and most amiable men (as the Scripture teacheth them.) Why dost thou not remember (our deere Prince) the righteousness of David, the annointed of the Lord, who seeing a most greuous pestilence to rage vpon the people of Israel, said, Let thy hand (O Lord) I beseech thee be turned vpon me and my father house. For I am he that haue sinned, I haue transgressed: as for these thy sheepe, what haue they done? what haue they offended? Where is the holy Law smothered and stifled in thy heart? Art not thou an annointed Priest, that hast declared and taught vs the holy Law, whereby we might learne how to loue our Lord GOD with all our heart, and with all our soule, and with all our strength? If it be so that the seruice of God consists not in this, that we should loue him whom he loueth, and die for his couenant and sanctuary together with his seruants that be claine for the vinity of the name of the Lord: wherein standeth it then? Hast not thou oftentimes taught

taught and proued vnto vs, how that euery man that dieth in the warres for the Lord, his Sanctuary, his people, and his Law, he is to be counted in the Lords lot, and made worthy to go vnto the great light, and shall not see euerlasting darknesse? Art not thou that Ioseph the priest, that hast cried so often in battell: I am Ioseph the Priest, consecrated to battell, that haue bolded my life for the people of the Lord, his Sanctuary, and his land: But now when thou hast yielded thy selfe vnto them, and they order thee despitefully, what wilt thou say vnto them: or what meeds canst thou haue at their hands? I put the case they cast in thy teeth, and say, thy words be lies: but how shalt thou auoid the reproach? Art thou not he that saidst, men should fight for the people of God, vntill they die in conflict, and in so doing, their death should be a rancome for their sinnes: and that they were sure to goe to that great light, that is the light of life. Which if it be true according as thou hast said, why then wilt thou shunne death, and not follow thy people y^e are gone before thee to that same light? Cuer hitherto thou hast had the vpper hand wheresoeuer thou comest, insomuch y^e they that heard of thee, trembled for feare: & now wilt thou yeld thy life to captiuitie to

the Romanes as a vile slaue? Shall not this thy dishonour redound also to the people of God? Thou art a prince, a king, & a priest, wilt thou be bound in chaines? euery man shall say, This is he that gaue his souldiers, and the rest of the people to die, but saued himselfe, and his own life. So when they had made an end of talk each man drew out his sword, & came to him in the midst of the caue, saying: Hearest thou, thou Ioseph our prince, if thou wilt be ruled by vs, first we shall slay thee as a Lord and a great prince, & thou shalt chuse what death thou wilt die that thou maist die honorably. But if thou refuse to die honestly, assure thy selfe of this, we will euery man sette vpon thee and kill thee. Ioseph answered, Indeed I know my brethren, that your words are iust and true. For who is so madde to desire to liue in this hurly burly? and would God that he would cal my soule vnto him, and receiue it vnto him also. For I am not ignorant that it were more expedient for mee to die then to liue, for the great troubles that haue passed through my braines. But he knoweth the secrets of mens harts, and is he that giueth life vnto men. It is our God that closeth soules within the bodies, and letteth them out againe, because he is the living God,

in whose hands remaine the soules and spirites of all liuing creatures. He hath left with vs the spirit of life, and closed it vppes within our bodies: What is hee that will open that he hath shut? How shall we loose that he would haue knit fast within vs? Do ye not all know, how the life is a thing that he hath left vs to keepe, and that we are his Seruants? If then we cast away life before that God take it, shall he not worthily be displeased with vs, so that wee shall not find life in the place of the liuing with Abraham our father of famous memory, and with those iust and godly men our forefathers? Do you not know, that they went not vnto God before they were called: and when they were called, they came: & so dealt God with all the holy and godly men. To Moses our master of worthy memory, the elect of God, ye know that the Lord God of Israel sayd, Get the vpon this mountaine Abaram: and so he did. But he would not haue done it of himselfe, had not God called him. Whereby yee may see, it is not lawfull for a man to surrender his life vnto the liuing God, except hee require it againe.

Take example (I pray you) of Iob, what time he curst the day that he was borne in. Might hee not either haue hanged him-

selfe, or haue runne vpon a knife, or at the least haue followed his Wiues counsell to curse God and die: Notwithstanding, hee abode patiently in most extreame paine, wayting till God demanded againe his life, and then restord it vnto his Lord God, and would not restore it vndemanded, but taried till his appointed time came. King David also offamous memozy said, Leade thou my life out of this pinfold and prison. For hee knew that the life was inclosed in the body, & that none might let it forth but god. I wot wel that death is a great comodity, so that the soule may returne in his due time, vnto God that gaue it vs. I know it also, that hee that dieth in the warres of the Lord, he shall come to the great light. But I know not what can appease Gods wrath, toward the soule of that man which killeth himselfe, and maketh hast to restore his soule before his time and without the Lords calling. Wherefore my friends and my brethren, I would ye should know it, I am no more coward then you, and I doe not disagree with you because I am of a faint heart, for feare of these present calamities: but that I know I should commit a heynous offence against the Lord, if I should kill my selfe. And how say yee (you Princes, that sticke vnto your God,

God, to you I speake, tell mee who shall make intercession vnto God for vs, if wee should commit this sin, and each kill other? Would not a man iudge him a Slaue, a foole, a coward person, a rebell, and a desperate man, that should be forced with any misery, to be so mad, that because all things fall not out as he would wish, would therefore hang or desperately murder himselfe, with his owne hands? Such yee know the law thus punisheth. Their right hand is cut off, wherewith they forced themiuelues to die, then they are lefte vnburied as men that haue destroyed their owne soules: by what reason then shall we kil our selues? I would with that we might be slain of our enemies, rather then we should so shamefully murder our selues, whereby euer after we should be taken for man-slayers.

If any man kil himselfe, as Saul whome ye commended, without doubt he comitteth a heynous crime, and such a one as no satisfaction can be made for. Besides that he shall be reckoned fainthearted, and as one that despaireth of his recovery. Wherefore our forefathers haue taught vs: A man ought not to despaire of his safegard and deliuerance, which comes of god, no not when the knife is put to his throat to cut it. For k. Hezekia

of famous memoꝝ, when hee heard these words of Esaias, that worthy prophet. Make thy will, and set thy things in stay, for thou shalt die, and not escape: Neuerthelesse he fainted not, nor ceased to pray to God, for the prolonging of his life in this world, that he might amend his life, and send a better soule vnto God. When the Lord God of Israel, seeing his vnwearied and strong hope, with his repentance, suffered him to liue fifteen yeares longer. But as for Saul, hee was not appointed king ouer Israel after the Lords mind, but all onely by the peoples that craued vpon Samuell: Give vs a king to rule ouer vs. Whereupon afterward God departed from Saul, for he was not obedient to Gods will, but went about by force to establish his kingdome. The Lord then seeing the wickednesse of his hart, gaue him ouer, and chose him another to bee king ouer his people, annointing David his seruant, whiles Saul was yet liuing. Which Saul perceiuing, persecuted David, and labored with all his endeuor to destroy him, because he knew God was with him, and prospered all that he did: whereas contrary, all went backward with him. For these causes I say he chose rather to die then liue, also would not liue after the people of Israel were ouerthron

throned in the mountaines of Bilboa. And in mine opinion, he slue himselfe for nothing but that he was a faint-hearted coward, and vtterly dispayred of his safegard. For although he sayde, Lest these vncircumcised come and run me through. Yet if he had bin of a valiant courage, he would haue stood to his defence to the death: Peradventure God would haue deliuered him. But he contrary, all in despaire procured himselfe and his son a shameful death.

But ye shall consider this, he was an vmerciful king, and therefore did God ride him out of the world. For as hee did not spare his owne life nor his sons: so did he not spare others. And whereas ye alledge Aaron vnto me, I would know of you, why he put himselfe betwene the liuing & the dead. Was it not because he would turne away the plague from Israel? If he had knowne that he himselfe should haue beene stricken therewith, doubtlesse hee would not haue stricken against the striker. But trusting in the holinesse of his righteousness, he stood before the Angell for to deliuer Israel from that misery. Therefore I am not to be compared with Aaron, albeit I am one of his children, and neuer yet in al my life did I shrink to venture my life in the wars of the Lord

Lord. And now I am determined not to kill my selfe, lest I should sin against God, and spoyle my soul of hope of saluation. I know it wel, & it were moze expedient for me to be slaine of mine enemies, then that I shoulde kill my selfe. And if ye say the word, let vs go forth and sodainly set vpon our enemies to kil, or be killed in this battel of the Lord, and so shall we do well: peraduenture God will giue them into our hands, For God is able to saue as well by a small army, as by a great. When if you see me to be affraide of mine enemies sword, ye shall thereby know me to be a coward, and one that faloweth vpon his enemies and hunteth for their shame. But ye shall see me go afore you, as a valiant man shoulde, nor once turne my face from death. What did ye euer see in me that you should iudge me fearefull? Did ye euer know me to refuse a fight? Within the town of Iozpata I haue euer kept my quarter and ward, and euery day haue I fought with mine enemies, whom I haue not spared, but impayred, and that not a little, whiles I defended that little city 48. dayes against them. For I thought with my selfe, peraduenture I may driue alway the Enemies of the Lord out of our land, and putte them by Ierusalem, that they go not thither.

And

And so haue I foughten with them, till all my valiantest souldiers be spent, & none left but you: I could no longer withstand their force, yet I would not yeld my selfe as a prisoner vnto them, therefore I fled hither with you into this Caue. Now therefore, brethren, ye shall vnderstand, that death is commodious and good indeed, which cometh in his time: But it is neyther good nor godly, for a man to kill himselfe and his brother, to go afterward for that dede into hell & perdition. And what other thing can moze cleerely set forth a mans man-hood, and haughty mind, with his hope in God, then for a man to suffer wth patience, whatsoeuer chanceth vnto him, vntill his end come? Behold the Lyons & other beasts, how they are wont to withstand their enemies that ly in waite for them, to the intent they may saue their liues: whose armour is their teeth and claws, wherewith neuerthelesse they hurt not themselves, but vse them against other that assault them, till they either ouercome, or be ouercome. Well, although wee haue no warre-like weapons, yet hath Nature armed vs as well as them: For albeit wee be not of such strength as they, yet haue wee such armour, that we may defend our selues therewith, both from man and beast. But how

how can we breake the band of loue one to another that proceedeth from God, which hath chosen vs his people and inheritance to sanctifie him: how then may we be enemies together, & one kill another? If that be true as ye cannot deny it, that although we bee many thousands, yet we are counted as one soule, and members of one body: then how can any man euer find in his heart to strike his owne eyes or feet, or any other of his members to destroy it, except he be mad, & besides himselfe? Moreouer deere brethren and friends, consider to what end the master of a ship doth abide the tempest of the seas, and striueth day and night with the flouds thereof. Doth he it not to saue the ship, and his life from death? If so it be, he would willingly for the nonce put himself in ieopardy of tempest, or run on rockes, would not the Marchant men say: See yonder desperat fellow that destroyeth himselfe, his ship, with the Marchants, & their riches? Suppose an earthly king should giue his officers to keep certaine precious Jewels: were it not conuenient that they should keepe them til such time as hee should call for them againe? If they shold at their pleasure cast them away before the king call for them, shall they not moue him to anger? And if a man come in

to

to the presence of the king vncalled, wil not the king checke him, & say vnto him, What dost thou heare before I call thee? So now, all the soules of Israel are the Lordes, who hath bestowed them vnto men according to his mercy & good pleasure, who also will receiue them to him againe when it pleaseth him: & when his time is come, euery soule shall depart vnto his place of rest. Where if a man will with his owne hands, let forth his soule out of his closure before his time, God will not receiue it, neither shall it finde any rest, but bee destroyed, and why? Because it is expelled, & thrust out of this place before his time, and before God doe call it: wherefore it shall wander inconstantly for euer. Why then (my deere brethren and friends) doe you aduise vs to kill one another, & to expell and banish our soules from vs, they not cald for? how can we put away this opprobrie? How can we make amends for this sin? who shall pray and make intercession for vs? And with this Ioseph wept abundantly, insomuch that they laught him to scorn.

When Ioseph held vp his hands to heauen, saying: Thou Lord Almighty art our Father, thou hast shaped vs, and by thy great mercy taken vs out of the clay: thou art he that

that leadest vs in thy faith, & the multitude of thy mercies and benignities towards vs hath not ceased. And although our sinnes haue separated vs from thee, yet neuertheless, we are thy handy-worke euery one of vs, and of long haue we bin called thy people. Thou art Lord ouer all creatures, and soules. Thou dost what thou wilt, and none dare say to thee, why dost thou so? Thou art our Father, we are clay, thou hast giuen vs our shape and fashion. Therefore if it please thee to take our soules, take them by the hands of thine Angels, that we commit no euill against them. And if these my fellowes that be present with me wil not be partaker of my prayer: beholde my life alone, for the which I beseech thy benigne clemency, if it please thee to take it, for thou gauest it me, therefore do with it whatsoeuer shall seeme good vnto thee, it is in thine hands, thou lendest it me, and hast preserved it within me. I will not destroy it my selfe, or let it out of prison, before thou demandaunt it. For thou knowest, that As man cannot liue without thy decree and appointment, so likewise he cannot die without the same. Vnto thee therefore doe I lift mine eyes, thou that dwellest in heauen, to deale mercifully with thy seruants, & with me, to turne our hearts
that

that we consent not vnto this, to murther our selues: if thou know any among them, that intend so wicked an Act, I beseech thee, O Lord my God, let me finde sauour in thine eyes, giue them an heart to heare wholesome counsell, that I may deliuer my selfe and mine owne life, which I commend into thine hands, that thou wouldest receiue it vnto thee, for in thy hand is the life of euery liuing creature.

Thus when Ioseph had finished his prayer, he turned him vnto his fellowes, and saluted them. Then said they: Thinkest thou therefore to moue our mindes, because thou hast prayed vnto God for thy selfe, and for vs? Did not we tel thee ere while, like as we tell thee now, that we are determined to die by one means or other? wherfore say thy mind, and tell vs by what death thou wilt end thy life, for we haue euer knowne thee a iust man, and a worthy prince, therefore art thou worthy to dy first. Ioseph perceiuing his fellowes were utterly determined to die, and would giue no eare to his perswasions, for he could by no reasons draw them to his opinion, he went subtilly to work with them on this wise: Seeing it will be none otherwise brethren (quoth he) I will shew you my deuice. We are determined to die ye say,
and

and that vpon your owne swords, therfore there is no better way, then to doe it by lot, in this wise: Lets vs cast lots amongst our selues, that we may bee ioyned together by couples, then will we cast lots which couple shal die first. After, they two shal cast lots betwene them, whether shal kil his fellow, he that remaineth shal choose him one of the second couple to kill him. Likewise the second couple shal cast lots betwene themselves, who shal die first, & he that is left, shal choose him one of the third couple, whom he hath a fancy to be killed of. When they shal trie by lot who shal die first, who being slaine, the other may choose him one of the fourth couple to kil him: and so euen till all bee slaine, that we see not the captiuitie of our people. The last couple that remaine, shal do thus: run one vpon the others sword, or else let them cast lots betwene themselves, and vpon whom it falleth let him die first. But forasmuch as we are forty and one, so that we cannot be iustly ioyned in couples: let vs cast lots first of all and see which of vs shal first be slaine, and when he is once out of the way, then let vs deuide the couples. He that is to be slaine first, let him choose one of the first couple shal cast Lottes, and doe as I haue deuised. When euery man liked his deuise

(which was Gods doing) who heard Iosephs prayer) & said all with one mouth: We will doe as thou hast aduised, and to that it appertaineth to deuide the men, & to cast the lots. Ioseph answered: But let vs swear by the name of the Lord that this deuise shal stand, be ratified & performed. Whereunto they accorded and swore all by the name of the Lord, that they would haue this deuise to be ratified and kept which Ioseph had intended by casting of lots. When Ioseph cast lots, who should be the odd man, and it fell vpon Iehoiada, the son of Eliakim a Galilean, which was a valiant man, and cheefest in euery counsel next to Ioseph, and the principall perswader of this wicked fact to kill themselves. After that did he craftily deuise them into couples, so that the lot of his owne couple came forth last of all, who looked to be saued, and trusted in God, believing that hee would deliuer him from this abhominable deede.

When Iehoiada chose him one of the first couple, who slew him. What done, the first couple cast lots between them, so the one killed his fellow, & chose him one of the second couple to kill him. When they of the second couple cast lots betwene themselves in the presence of Ioseph, and the one killed the other

ther; then he that remaind, chose him one of the thirde couple to slay him. And in this manner did they al, til they were all slaine none left aliue but Ioseph and his fellow; who saide vnto Ioseph, go to, let vs cast lots that we may goe to our brethren.

Ioseph answered, We will do so, if thou be so disposed: but first heare mee I pray thee speake a few things in thine eares. Tel mee haue not these sinners rebelled against god in this murthering of themselves so shamefully? neither coulde I by any meanes disswade them, nor hale them from this opinion. Wherefore should we two sinne against God so grievously, and against our owne soules? If the lot should so fall that I should kill thee, I should be counted a manslayer & that worthily: and it may so chance I shall escape after thee, & saue my life: but if the lot should so fall, that thou shouldst slay me, thou shouldst be also taken for a murderer, & peraduenture thou shouldst not escape after me, yea, although thou thinkest yes. But assure thy selfe of this, wee lose our hope in God, inasmuch as we sin against our soules. For al these men y thou seest here dead, lo they haue sinned against their own soules, dying without discipline and good order. If thou wilt say, how shall we do for our oath that

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we haue swozne? Dost thou not know, that he that breaketh a wicked oath, dooth nothing wicked himselfe? For a man is not constrained to performe an oath vnto God, but to the keeping of his Lawes: and hereupon it is that David saith, I haue sworn and will perform. For neither vow nor oath that is made against the commandement of God, can be ratified before God. And that more is, before we sware, our fathers sware first a great while agoe at the mount of Sinai, that they & their Children should keepe the law of the Lord. Moses also made a covenant with them vpon the same, & not onely with them that were there, but also with vs. How then dare we be so bold to sweare, to breake the lawe of God, and become man-killers? Seeing it is one of the tenne commandements expressely, Thou shalt not kill. Wherefore, my brother, thou shalt understand, that wee neede not be solicitous nor carefull for the oath that we haue made, but rather to breake it, for God will neuer be displeased with vs for that. For I being afraid of these wicked persons, that lie now here dead, inuented this subtil meanes and way to sweare, that I might saue my life. Thou therefore my brother, if thou wilt be ruled by mine aduice, thou shalt saue thy life & mine,

and I will cast no lots, nor perforce me the oath that we made: which is not good in the law. If thou wilt not, I will withstand thee, and fight with thee, to kill thee and scape my selfe. And with this Ioseph leaped backe, and drew out his sword, standing ouer against him at his defence, to see what his fellow would answer. His companion hearing this, stirred neither hand nor foote against him, but said: Loe, I am content, do what thou thinkest good, because thou art a man of God. And blessed be the Lord God of Israel that hath not withholden his mercy from me, but made mee to be in thy lot, whereby my soule is saved from going to hell: thy lot is a iust lot: For the Lorde will not leaue the scourge of sinners vpon the lot of the iust. Much beloues this spake Iosephes companion to him, for he was sore affraid of him, least he should haue killed him, if they had encountered together, for Ioseph was a better man of his hands, and therefore Ioseph chose him into his lot, that he might be able to make his party good with him. In this point Ioseph played the wise mans part, for he escaped by this meanes, both from the hands of the wicked foales, and also from his fellow. Therefore Ioseph called out of the Cane to captain Nicanor, and said to him in this

this wise: Wilt thou promise me, that neither thou, nor any of thy men that be heere with thee: or in the Romans camp, shal kill vs, before thou hast brought vs vnto Vespasian: and let him do with vs as he thinketh good. Nicanor answered: So & so deale God with me, if I fulfill not thy request, if so bee I wilt come forth vnto me together with the men that thou hast with thee. Ioseph answered him, I wil come forth to thee, & so many mo of vs as be aliue: for it is come to passe, that some of vs be dead in the cane, wherefore how can they com forth? Then said Nicanor, Neuer thinke (friend Ioseph) that I come to deceine thee, come forth and trust in thy God, for thou needest not to feare. Ioseph said: I sweare vnto mee this, by the God of Israel, although he be vnknowne to thee. Nicanor answered, I sweare vnto thee by that God that made the world by his wisdom, that thou needest not to feare me, but boldly maist come forth vnto mee. So Nicanor made a couenant with Ioseph & his fellow, confirming and ratifying it in writing, after the manner of the Romans and reaching it into the cane vpon a speare, holding the point of the speare in his own hand, Ioseph took the writing, read it, and beleued Nicanor: then came he forth to Nicanor

and his fellow with him. When Nicanor sitting vppon his seate of estate that was made him there in the wood nigh to the caue, saw Ioseph come towards him, he rose vp, & embracing him, kissed him, set him on his right hand, and wept with him abundantly; he honoured his fellow also, placing him betwene Pollerinus and Gallicanus whom he had at that present with him. Then Nicanor asked him for the rest of the men that were with him, willing that they shold come forth and he would honour them also, and do them no harm, Ioseph declared the whole matter vnto him what was become of them. Nicanor hearing of the petinacious stubbernesse of the Iewes heartes, and their wicked intentes, was wonderfully moued. So then he rose and went from thence, with Ioseph and his companion vnto Vespasian. When the Romane army saw Ioseph, they were greatly astonied, and gaue a mighty shout. Some reioyced that Ioseph was taken, saying this is good lucke, that our eyes shall see our long expected desire. Other lamented and let teares fall from their eyes with pen-siue hearts, saying, Is not this that worthy man who made all the Romanes hoast to quake for feare and whose fame, & renown was knowne throughout all Lands? Who

is it come to passe that so mighty a man is taken in his owne countrey, & amongst his owne people? If this chanceth vnto such a man, to be taken in his owne land in the midst of his familiers and friends: how shal we escape in a strange land? Certaine euill disposed persons of the Romane souldiours, went to Vespasian, and said, Sir, you shall doe well to command this man to be slaine without mercy, that hath bene the destruction of so many of the people of the Romans. This is the selfe same that shot the arrow, and strooke you in the leg; put him to death, and then shal ye be sure he shall neuer moue warre moze against you. If ye doe not, ye shall see him one day againe raise an armie against vs, and destroy vs. But Ioseph did finde friendship at Titus Vespasianus sonnes hands, which came of the Lord.

Therefore when he heard those wicked mens words, that desired Vespasian to put Ioseph to death, he improoued their aduice, and partly in mockage he taunted them, saying, Will you tell my father what hee hath to doe? will you giue him so wicked counsell to kill that man, that yeelbeth him selfe to vs, vpon the trust of our league and band of friendship, which you now go about to breake and frustrate? Did not Captaine

Nicanor in my fathers name and Caesar, with the Romanes host, make a covenant with him: Take heede what you say: Is it not treason that ye go about to breake the Cesareall fidelitie? Moreover, who can tell whether it may so happen, that some of us be taken by the Iewes, like as Ioseph is prisoner at this present with us? When Vespasian heard his sonnes words, it pleased him, and he spared Ioseph, not suffering him to be slaine: but committed him to a certaine captaine of his, and carried him about with him through the Cities, together with king Agrippa. After this Vespasian removed his campe to Thalmida, which also is called Acho, and from thence he went to Cesarea, a great City.

When they of the City saw Ioseph, they cried unto Vespasian, kill him, kill him, or else he will one day be an occasion to stirre great warres against thee. But Vespasian gave no eare to them. Whiles he was at Cesarea, tidings came to him, that the Citizens of Iudapha invaded and spoiled the Iles that were subiect under his Dominions, with a Raue. Vespasian hearing thereof commaunded to lay waite for them, that they might be met withall. So there was an ambush laid without the towne, and it came to passe, that

that when the Iudates were gone out a rowing, Vespasian entred the towne, and took it without great resistance, because their souldiours were absent. When the Iouers therefore returned with their navy, & saue the Romanes in the City, they laboured to arrive and set aland: but sodainly a huge tempest and a mighty storme, drove all their ships against the rocks that were in the sea shore, (for there was no haven for ships) and there they were lost many of them: and such as swam to land, the Romanes slew. They that were drowned in the sea, & slaine by the Romanes, were in number 4. thousand, good men of warre: besides them, were slaine in the towne 4000. all Iewes.

This done, Vespasian set forth Valericus and Taribus, two Romane Captaines, with his son Titus, who went, besieged, and won the townes of defence that were in Galilee: And thus did Titus use them. They that yielded unto him, he saved their lives: and whosoever withstood him, he slew. Moreover, all the Cities that belonged to Agrippa in Galilee, he restored them unto him again, only Tiarua except, which he utterly razed, and slew all the mankinde, especially such as were apt to the warres, sold also their wives and children. And this was the onely city in

all Galilæ, that Titus shewed such a rigour and extremity vnto.

Vespasian departing thence, took his iourney to Gamala, which is a City vpon y^e top of a mountaine. The name thereof is called Gamala, of an Hebrew word Gamal, y^e signifieth to quite or to doe a good turne, because it is the best City that belonged to Agrippas, and the inhabitants thereof were all very rich. The City also called Seleucia, was not farre distant from it, a countrey replenished with good towns, gardens, brooks, and all kinde of fruitfull trees. Agrippas besought Vespasian that he would not destroy this City, let me go first (saith he,) and offer them peace, peradventure they will take it, that they may saue their liues from destruction. Vespasian was intreated saying vnto him, go & do as thou wilt, for thine honours sake I will do so much for thee. So Agrippas went to them, and spake friendly and peaceably vnto them, and they receiued him in like maner, but they ment deceit, saying: Thou art our Lord and King: to whome therefore doth al that is of any price, or to be desired in all Israel belong but vnto thee: therefore come neere vnto vs, and debate the matter with thy seruants. Agrippas crediting these words, came hard to the City, and

and as he listened to them that talked with him, one cast a great stone from the Wall, which lighted iust betwene his shoulders with such a violence, that it strooke him prostrate to the ground, and brake his backe, with one of his armes also. But his Seruants stept to him, tooke him vp, and caried him to Vespasian, who seeing him so sore hurt, sware he would neuer go from thence, til he had taken the citty, and ordered them in like manner as hee did Tiartua, to leaue not a man therein. The Romaine Physicians did bestow such diligence about Agrippas, that they cured him. Vespasian in his rage against the Seleucians, because they had wounded their King, besieged and assaulted them. The Jewes within the town encouraged one another, saying, let vs stick to it now, and play the men, for we haue no other hope to saue our liues, seeing we haue thus ordered the King. Certaine stout men of them therefore issued, and encountering with the Romaines, made a great slaughter amongst them. After that the Romans addressed their Engins, planted their yron Hammes that they brought with them against y^e Wallles, and by that time night came, battered a great part thereof down to the earth, that Vespasian and much people with

with him might enter at their pleasure. But Vespasian gaue commandement to his army, that they should not enter that night into the Towne, but stand and compasse the wals untill the morrow, that they might see how to win it. Notwithstanding, they wold not be ruled by him, but entered. When the Iewes came vpon them, & drew the streets with chaines, & closed the waies of the city, intrapping them in such sort, that they could go neither one way nor other. After that, set vpon them, and beat them downe euen there: so they were all slaine, saue ten men that fled with Vespasian, and a captaine named Butius, one of the best men of warre in all the Roman army, him the Iewes pursued and slew. But Vespasian, & his fled to the mountaines, that he might be there in safegard, and from thence hee sent to Titus his sonne that was in Syria, for the Roman army that he had sent with him to Persia, which Titus led into Iewry.

Shortly after Vespasian gathered soldiers, & repaired his army, ioined with Agrippas company, and returned to Seleucia, where it, and slue euery man, leauing none aliue: and afterwards went to the cities of Galilee, and tooke them, seruing them in like sort. After that, he came to the city called Pasa-

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la, which was a walled towne, and of all the townes of defence throughout all Galilee, none left but it. This hee besieged, because thither resorted many cut-throats and wicked persons without the feare of God, such as were robbers and rousers of the lande of Judea. Amongst whom was a certain man named Iehochanan, learned, wise, and prudent, especially to do mischief, a witty counsellour, and of such eloquence, that he could perswade cunningly, and dissuade men from that they had purposed. Besides this, hee was a murtherer, ready to shed blood, and to do any mischief, a great robber, & one that euer gaped for other mens goods, by which meanes he was become very rich. Wherefore there resorted vnto him all vaine persons, manslaughterers, rebels, and ruffians, like himselfe, giuing him large rewards, if they might be of his fraternity, his brethren, and adherents, & he to be their head, Titus was sent to this city by his Father, to offer them conditions of peace. Whither when he was come, he sent his Embassadors to the citizens to entreat peace with them. Wherevnto the citizens accorded, and were ready to enter in leage with Titus. When as this wicked Iehochanan perceined the ancient men of the Towne and the heads would re-

ceiue

reue peace, he commanded his companions to keepe the walles, to let them from speaking with the Romans, & that they would giue the Romans their answer. So therfore seditious Iehochanan made answer to the embassadours of Titus, saying, To morrow haue we a solemn feast to the Lord God, tel thy master Titus therfore, that he grant vs truce for two daies, & the third day wee wil giue him answer. Wherewith Titus was content, and deferred the assault for two daies. These things were done on Whit-sun-eue, which was cald y feast of weekes and haruest. The night afoze the thirde day appointed was come, Iehochanan and his complices gat out of the Towne, and fled toward Ierusalem, ere Titus knew thereof. On y morrow he sent his Embassadors to demand their answer, what they would doe. They answered, we desire to enter in a league with you, for we are yours, to doe what pleasure your hart desireth, vpon the condition, that none of the Romans hurt eyther our bodyes or Goods. Titus vpon this made peace with them, confirming it by writing sealed, for the better assurance thereof. So they opened the Gates, and Titus came into the Towne with all his whole armie, and the Iewes receiued him with

with

with great ioy, honouring him very much. When Titus enquired for Iehochanan & his confederates. The Citizens declared vnto him, how he fled by night with all his vnto Ierusalem. Titus hearing that, sent after to pursue him: yet they found him not, he had made such speede. Notwithstanding, many of the people that went out of the Towne with him, that they might escape the danger, both men, women, and children, olde and impotent persons, they ouertooke, slew them euery one, and returned with a great spoile. After this, Titus wan al the cities in Galilee, and set rulers in them. When Vespasian dislodged from thence, and came to the Mount Laboz, which hath snow on it continually, the height thereof is thirty furlongs, and vpon the top is a plaine twenty thre furlongs long. Whither sent Vespasian one of his captaines called Palgorus, which tooke the Mountaine and the Towne that stood thereon. But heere I wil leaue off the History of the other Battailles that were fought in other places in the land of Israel and Galilee, and speake no more of them in this booke, for they be almost innumerable, and we haue made mention of them, in the history of the Romanes.

The

The historie of the siege of Ierusalem:



Now will we describe the battels of Ierusalem, and how the City was besieged by the Romans, wherein we will declare all things truly as our manner is, and faithfully, ac-

cording to the verity of that was done. It came to passe therefore as Ichochanan the Galilean was fled to Ierusalem, he found there men meete for his purpose, iniurious persons, wicked men, murderers, deceivers, bloud-shedders, an infinite number. For out of all countries within the land of Iudea, there repaired thither all men of war, to defend the Sanctuary of our God, & Anani the high priest received all that came. These seeing Ichochanan and his valiantnesse, revolted from Anani the high Priest, and came to him, devising with him of all their affaires. So he conspired with the cat-throates to lay hands upon the rich men of the City, and to spoile them of their goods: and this was their manner: When they espied any notable rich man of the City, they would
after

after this sort quarrel with them: Art not thou hee that hast sent Letters to the Romans, and to Vespasian, to betray the City vnto them? Thus would they examine him before the people: and when hee would answer, God forbid I should do so, then would they bring in godlesse persons, limbes of the diuell, of their owne companie, to beare false witness against him, that he might be condemned to death by y^e law for a rebel. Thus dealt they with Antipas and Lohia both noble men, and of the chiefe of the Cittie: and their goods with all their Jewels, the seditious seized for themselves. They pickt quarrels also to the high priests, thrust them from their chaires y^f they could not execute theyr service. Moreover, they cast lots who should haue the priests office, and who should be no Priest. For they held the priesthood and service of God, for toys, gaudes, and trifles. So the Lot fell vpon one that was called Pani the son of Peniel, a carterly husbandman ignorant what belonged to the Priests office, so that he was utterly unworthy of the Priest-hood: yet they made him high Priest for all that: so light a matter made they of the Priest-hood. The good and the godly men of Ierusalem seeing the power of these ruffians, and wicked persons beare

such swindge, they stuck together and determined to withstand them by force. The people therefore earnestly moued with Anger, set vpon them and encountred with them in such sort, that the fight was great on both sides, in the streets, in the market place, in the temple, and in the entrance of the Temple, til al the City was filled full of dead bodies and slaine men. For there was not so much as one street, but there was some skirmishes in it. The people at length gotte the vpper hand of the ruffians, for they were eagerly set, & earnestly bent against them. The seditious therefore seeing themselves not able to make their party good with the people, fled euery man into the Temple of the Lord, shut it after them, and there remained. But Anani the high Priest, seeing the wicked to be fled to the Temple, willed the people to cease their fighting with them in the Temple of the Lord, least they should pollute it with the bloud and dead carcases of these wicked persons. The people therefore left off the fight. Then Anani beset the temple round about with 6000. of the best pickedst men of the people, well armed all of them with iackes and sallets, and as well weaponed with euery mā a sword, a target, and a speare or pike, to keepe the temple that

they

they should not come forth. Moreover, Anani cast in his mind, that besides the inuading them in the Temple, which were in no wise seemely, it should also be as great a damage, if the people of the Lord should one strike another in the very Temple. For these causes he sent embassadors to Iehochanan the Galilean, chiefe Captaine of the seditious and thieues, offering him peace, but Iehochanan refused it. For the seditious had sent for the Edomites to come & aid the. The Edomites had bin euer from their first beginning very valiant men and warlike, yet were they subiect to the Iewes. For Hircanus K. of Iuda, had conquered them, & caused the to be circumcised, binding such of them as were the best Warriors to this seruice, to stand in armes, and keepe watch and ward vpon the wals of Ierusalem day and night, and the rest of them to pay tribute to the Iewes.

Upon a certaine night came two & twenty thousand of these Edomites, all good men of warre, against Ierusalem. When Anani the Priest, and the people that were with him, heard the noise of the Edomites army, he went vp on the wals, and demanded of them what they were, from whence they came, and whither they would? They answered, We are Edomites, and came out of

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Edom

Edomea, to visit y^e Lord God and his Temple, and to see in what case his people standeth: for thus we come according to our accustomed manner as euer heretofore. Anani answered: You are dissemblers, and not as your words doe shew, neither come yee to seeke God and his Sanctuary, nor yet to aid his people, but rather to the supporting of Iehochanan grand Captaine of Theeues. Were it not better for you to assist y^e Sanctuary of God, then these sinnefull seditious persons, that couet nothing else then to lay waste the house of God, and to destroy his people? They in the most holy City of God, do shed the bloud of iust, godly, and innocent men: through whose wickednesse the Romans haue the vpper hand on vs, because we haue ciuill warres at home with the seditious, and externall with the Romanes. Yea, the wickednesse of the seditious is growne so farre, that the most part of vs had rather be slaine of the Romans, then of our brethren the Iewes. If so be it ye be come to maintaine them, ye shal vnderstand y^e ye offend our Lord God greuously, to help sinners & murderers, that treade the people of God vnder their fete, like as men treade grapes in a wine-presse, and make the temple of the Lord a dwelling place of man-killers

lers, and wicked persons. We say ye come to seeke the Lord: how is it then that yee are thus in armes, after the manner of war? We shal vnderstand, we shut not the gates of the Towne because of you, lest ye should come in, after your accustomed manner: but because of your armour and weapons y^e you haue with you, which are instruments of destruction, a very vnnete fashion to come and visite the Lord. You should rather haue come with offerings, sacrifices, confession, and praise. Notwithstanding, if yee will enter into the towne for deuotion sake, yee are welcome: but yee must lay away your weapons, and so enter in peaceably.

The Edomites answered, We maruell not a little at thee which art y^e high Priest, our Lord and mediator, and at the rest of the Priests of the Lord, with the Elders and Iudges of the people that be present with thee; and your words seeme strange in our eares. For we vnderstand you take vs for your enemies, and thereupon you stop vs of our entrance into the City, to visite the Lord God after our accustomed manner. And that we be armed as yee obiect vnto vs; do ye not know that Vespasian draweth nigh come to this holy city? This we hearing of, was the cause that we tooke our weapons

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with

with vs, to come to ayde you, and keepe the Towne, as we haue bene wont these many yeares. But how should ye gather this, that we come to support the wicked and seditious that be with you: when as from the first day that euer we and our fathers were circumcised, we neuer swarued from the law and commandements of the Lord? Well vs if there be any commandement in the law, that biddeth a man to strengthen and maintaine the power of the wicked, to the which we are bound to hearken, and to aide these? God forbid we should doe this: for we all both that be here, and the other Communes also be seruants of the Lord and his people, to maintaine and defend the Law, the people, and the House of the Lord. Whiles they were thus talking together, there arose vp a great cloud, and lightnings were seene with fire, and darknesse with mighty thunderclaps, and showers of haile, that all that saw it were wonderfully afraid. Wherefore the people fledde wholly, lest not onely the wals, but Anani also: for they could not abide to tarry any longer. But Anani tooke heart vnto him, and abid it, to marke those horrible signes of heauē which did appeare, that he might iudge what they betokened. And he gaue his iudgement indeed

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(but not according to the truth) that the thunder and haile with darkenes, signified Gods help, by the hope wherof they should defend the Sanctuary of the Lord. So likewise iudged all the Elders that were with him, without perceiuing that al these signes betokened the euils that should come vpon Ierusalem and all Israel. When they that were shut in the temple, perceiued that they that kept the Watch before the gate of the Temple, were fled also for feare of the tempest, they went and opened the doores of the temple, and in that darknes, which althogh it was so great, that one coulde not see another for the thicknesse thereof, neither durst any of the towne once looke out of his doores they were so afraid of those terrible signs of the Element, yet came those desperate fellows, the seditious out of the temple, drew toward the walles without all feare, with sawes and other instruments, to cut asunder the barres of the gates. And when the crashing of the thunder and haile was greatest, then laboured they hardest, in wresting asunder the lockes and boltes of the gates, lest they should be perceiued. And euer when the thunder clap was past, then staid they & left off till it came again. Thus playd they till they had broken and opened the gates,

and let the Edomites into the City: who being once come in, wandred here & there for that night, deuising how they might set vpon the Citizens of the town, and vtterly destroy them. They called out first their confederates, that remained in the Temple, brought them thence, and ioyned together with the Edomites, swearing one to another, and that they they should be one people and one armie. And forthwith, being so confederate together, they slew the same night, 8500, of the people of God, all good men of God, all good men of warre, besides innumerable ether, that they killed of the common people. In the morning they layd hands on the rich men, haled them before Iudges, and 7 lxx. Elders, which otherwise is called Sanhedrin, whom they called together, and there wicked Iehochanan the Galilean, spake vnto them in this wise.

Why condemne ye not these rich cobs, that haue made a conspiracie with the Romanes, and determine to betray this holie City into their hands? Namely, one Sechariah a iust man, a perfect, godly and vertuous, one that feared the Lord, and loued both God and man: but for his riches onely which were great, this Iehochanan (Captaine of the seditions) apprehended him, wil-

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ling the Elders to condemne him to death, for that he had ioyned with their enemies (as he said) to betray the City to them. The Priests, Elders, and Iudges, hearing his words, and perceiuing that both he and the rest of his bloody band, desired nothing els then to make this man away, although they knew him to bee most innocent: they wept and sighed greatly. Iehochanan seeing them wepe for Sechariah, and that they would not condemne him, respecting his iustice, & integrity: What quoth he, do you begin to mourne before there be any corpe present? I would I should neuer come where God hath to doe, but if you order vs thus in your iudgements, ye shal be the first that we will lay hold of, and wee will sit in iudgement our selues, to discern the matter for the people of GOD according as we thinke good. Then laying apart all shame, with an obstinate minde, the wicked sort hoysed vp Sechariah, carried him out of the place of iudgement, & brought him vp to the top of a high Tower at the East end of the town, from whence they thrust him downe headlong, and he died at the wals side in the vale of Jehoschaphat. The Priests therfore were sore affraid for their owne partes, and the Iudges also with the Elders, seeing the wickednes

wickednesse of Iehochanan and the rest of the seditions. For Iehochanan had given them warning and sayde, Except yee give sentence on euery man that wee shall bring vnto yee, according to our mindes, be ye assured all ye shall go the same way that Sechariah is gone before you. After that they apprehended a iust man, and a rich, that was beloued of all the Town, whose name was Gorinion surnamed Valiant, and hee was a valiant man indeede, most expert in wars, thereto wise and witty, and a man of a pure and perfect life, one that was euer the foremost in battell, whensoever they had any conflict against the Gentiles that besieged Ierusalem. And this was his accustomed manner: When the Enemies marched to ioyne battaile with the Iewes, hee would runne vpon them with his force, and make slaughter of them, that spite of their hearts he would drue them to retire, and by that meanes his body was full of skars, his face and head wonderfully mangled with the wounds that he had receiued in the battels that he had bin in for the people of the Lord. Yet now because he would not follow the villainous minde of Iehochanan, and take his part, Iehochanan commanded him to be apprehended, and brought before him, and when

when he was come, said thus vnto him: Make thy will, set thy house in a stay, & confesse thy selfe vnto the Lord, for there is no way with thee but death. And so they led him out of the Towne to kill him there, lest there shold be any busines about his death, if he had beene put to death within the towne: For all the Citizens of Ierusalem loued him, and he likewise loued them. When they were come to the place of execution, Gorinion fell downe before them, and besought them with tears in this wise: Seeing yee haue so determined that yee will needes slay me, when as notwithstanding I haue committed no crime, nor any thing offended, and that ye will in no wise spare me, although I be innocent, as you know well enough your selues; yet I beseech you let me obtaine this one thing at your hands, that you would doe so much, at least wise at my request, as to bury my body, other fauor I desire not. They made him answer, If thou hadst not spoken to vs thereof, we had thought to haue done it, for we were determined wth our selues: but now, seeing y^e art so bold as to demand this of vs, we will slay thee, but buriall gettest thou none; thy body shall be cast forth vnto the beastes of y^e earth, & fowles of the aire. Gorinion yet besought them

them to the contrarie, vntill the most cruell Iehochanan strooke him, & slew him, & after threwe out his body to the beasts of the field. This done, they returned into the City.

Vespasian in the meane season dyeth nigh Ierusalem, for he had pitched his tents at Cesarea, where he releued his armie, and payed his souldiers great wages: wherefore they tarried in the City many daies. For when Vespasian vnderstood of the wars in Ierusalem, he said vnto his people; Let vs make no haste to besiege Ierusalem till such time as they haue slaine one another among themselves, and so at length their pride will be pulled down, when as they see themselves waste away with cruell warre, hunger and thirst. For Vespasian was a wonderfull politicke man in all feats of warres, and his wisdom neuer turned him to more commoditie, then in this device onely. So he sojourned at Cesarea, with his men many daies. In the meane season, the people of Ierusalem made war vpon Iehochanan and his complices, til innumerable of them were destroyed, some of them were slaine with Swords, some the seditious killed with short daggers. For certaine of the seditious carried short daggers secretly vnder their garments, wherewith they would come so dainely

denly vpon an honest and iust man, & thrust him to the heart, that hee should fall downe dead in the place without knowledg who strooke him. So by this meanes what with swords in open fraies, & what with daggers secretly, many of the people were slaine, and far mo that way then by the Romans, in so much that now very few citizens wer left aliue. Thus when Iehochanan had gotten the vpper hand of the city, he made an army out of Ierusalem to go & take the citties that had made peace with Vespasian, which they sacked and rased to the ground: & whosoever they found in them, Romans or Iewes, they slue them. Yea, Iehochanan went with them himselte to aide them, spoyling & carrying away all the riches that they founde in them. They toke also the citty Gerara, that stode beyond Iordane, wheras they remained. The inhabitants of Ierusalem, both priests, Elders, and the rest of the people, sent Embassadors to Vespasian, to desire peace with him, & succors against Iehochanan and his wicked rable which daily in the towne slew very many of the people of God. The citizens also of Gerara sent Embassadors vnto Vespasian, saying, If thou wilt be Lord ouer the land of Iudea and the city of Ierusalem, and desirest to assure the rule thereof

thereof, & establish it vnto thee: then hearken vnto our counsell, and come vnto vs without delay, to deliuer vs from the hands of Iehochanan & the wicked seditious persons, that with all their might endeouour to spoile all our goods, and to get the dominion ouer vs, our wiues and children, to none other purpose, then by that meanes to destroy vs utterly, that no remnant of vs should be left. If so be thou wilt come, and valiantly withstand the with thy power, we will also fight against them in the towne, till they be all slaine, and then thou shalt be our Lord. And that done, thou maist go to Ierusalem without any impediment or hindrance of any man, for they also of that City desire the same, and would gladly become subiect vnto the Romanes.

When as therefore Vespasian heard the petitions of the Citizens of Gerara, he took his iourney thither to succour them, & deferred to goe to Ierusalem. But Iehochanan heard of his repaire, wherfore he slue y chief Gouvernor of Gerara, and gat him out of the towne with his companions, and took them to their flete, determining to flee into a certaine Wood. Vespasian hauing knowledge thereof, made after them, sending out Poligorus, who ouertooke them & made a great slaughter

of them. And in his return toward Gerara, vpon Iordane side, he light vpon much people going to Ierusalem, that they might escape together with the seditious. Them Poligorus droue backe to the river, where he slew 13. thousand of them, the rest leaped into Iordan, and were drowned, to the number of 91. thousand men, women, & children, with much cattel y were all drowned together in the river; insomuch that the channell of Iordan was so stuffed and stoppt with dead bodie, that the waters rose and ran ouer the bankes here and there into the fields and plains. Yet at the length the waters increased, and bare the carcases downe the river, as far as the sea of Sodom, which is the sea of Witch, otherwise called the salt Sea, and all the bankes of Iordan lay full of dead bodie. After this, Vespasian took his iourney from thence, & went into y land of Edom, where he wan two strong Cities, the one called Legarith, the other Cephartoco, and slew ten M. of the people thereof, leading the rest away in bondage. Thence he dislodged, and came to a town called Chama Gedi, which he subdued. In this City were wel-springs of hot waters, from whence the hot baths of Tiberiah haue their Originall. The naturall philosophers and astronomers

nomers of that country, held an opiniõ that these are the heads of al the hot wel-springs in that whole Countrey. Departing from thence, he came to Samaria and wanne it. Then repaired he againe al the towne that he had subdued, and made vp their walles, placing garrisons therein, to aid him, what time he should bestedge Jerusalem. That done, he returned to Cesarea, to take muster of his whole army, and prepared to go to besiege Jerusalem. But in the meane season, came pursuants from Rome, and brought him worde that Nero the Emperour was dead, and how that as hee was a hunting in the Countrey, the fire of the Lord came downe from heauen, and fell vpon him, that he died of it. After whom raigned Galba not one whole yeare: for afoze it was fullie ended he was slain by the noble men of Rome, and Vitellius created in his stead, a foole, yet a soze cruell man, much giuen to Drunkenness, so that he was in al points vnworthy of the Roman Empire. The noble men of Rome that were with Vespasian, hearing this, greatly disdained at that matter, and saide, Was there neuer a Noble man in Rome left, to be placed in the Empire, but ye must choose a drunken wine sucker? Why did yee not rather elect the mighty Prince Vespasian

Vespasian that is here with vs, a sage and a wise man, thereto also most valiant, one that conquered many Cities, & vanquished many nations, and those most fierce? What puissant kings hath he subdued vnder the Romane Empire? How far and wide hath he enlarged the Empire of the Romanes? And now when as y^e Empire ought to haue bin bestowed vpon Vespasian, or some one like vnto him, and none such could be found amongst you, y^e bestowed it vpon a foole, and a blow-bolldrunkard, wherein ye haue done very vndiscreetely. Well, the Empire of Rome shall haue a better Emperour one day, and God say Amen. Whereupon the princes that were there, laid their heads together, and decreed to make Vespasian Emperour. Therefore with one consent they went vnto Vespasian, and said vnto him, Thou shalt be our head, for the Empire belongeth to such a one: and thou shalt haue the dominion ouer vs. But Vespasian refused to take it on him, and would in no wise consent to them. Notwithstanding they compelled him, & placed him vpon the throne of maiesty, setting an imperiall crowne vpon his head: which he would haue put away, and pulled off with his hand because hee would not be Emperour. Therefore the

Romane Captaines drew out their swords, and said: Thou shalt be Emperour and raigne ouer vs, therfore refuse it not: if thou do, thou shalt die vpon our swords. Vespasian therfore seeing himselfe constrained, being afraid of his life, he was content to suffer himselfe to be proclaimed Emperour. Then all the army was swozne vnto him, and he sate vpon the royall seate, as Emperour and King of kings.

The ciuill warres at Ierusalem increased more and more, and much bloud was shed through y^e wickednesse of Iehochanan, captaine of the theues, a limbe of the diuell, and through the cut-throat murtherers that were with him, who had all euen swozne the bitter destruction of the City of y^e Lord, and the deaths of the people.

There was also another cut-throat ruffian, of a noble house of Iudea and Ierusalem about the same time, called Schimeon, who began also to follow Iehochanans manners in slaying innocents, and robbing & reauing in Ierusalem. For Anani the high priest had once appointed him prince & chiefe Captain of Ierusalem: and afterwards finding him an enemy, banished him the City. Wherefore Schimeon went and gate him a rolot of vnrhyfts, murtherers, and theues, cast ag
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in his minde, and saying, Except I ioyn myself with such good fellows, I shall neuer be able to be reuenged of Anani and his assistants, y^e haue thus banished me out of Ierusalem into exile wrongfully, vnto my great dishonour. Shall I y^e haue bin in such estate, now be cast out of my dignity, & be constrained to wander here & there as a banished man? He went therfore through all the Cities of Iudea and Galilee, causing to be proclaimed in the streetes and market places, and sent his letters where he could not come himselfe, in this maner and forme: Whosoener listeth to be ridde from the bondage of his master, or hath had any iniury in his countrey, or what seruant soener desireth to be set at liberty, or who so cannot abide the rule of his father or his master; all that be in debt, and stand in feare of their creditors, or feare the Iewes for shedding any innocent blood, and therfore lurketh solitarily in woods or mountaines; if there be any man that is accused of any notozious crime, and in any danger therfore: to be short, whosoener is disposed to rob and to doe iniury and wrong, to haunt whores, to steale, to murther, to eate and drinke at o^rther mens cost, without labor of his hands; let him resort to me: I will deliuer him from
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the yoke and danger of the Iewes, and will finde him his fill of his booties & spoiles. There assembled vnto him about twenty thousand men, all murtherers, theues, rebels, lawlesse persons, wicked and seditious men. The began Schimeon also to vex y^e Israelites, to turne all vpside downe wheresoeuer he came. When the Citizens of Ierusalem, the Priests, Elders, and Anani heard tidings of Schimeons despitefull wickednes, how he held on still oppressing the people of God, they were very pensive, saying: Now will this fellow moze trouble vs then Iehochanan, be he neuer so cruell. They consulted therefore and agreed, secretly to send a power against him, that might sodainly fall vpon him, and ouerunne him. Peradventure (say they) they may slay him, or take him alieue, before his wickednesse grow to further inconuenience, and ioyne himselfe with our foes: then shall they assaile vs both within the towne and without.

They made out therefore against him a great Army of Israelites and Iewes, with chariots and horse-men, and fote-men in great number, which came where the camp lay, and found him in the corne fields destroying of the graine, pulling downe of barnes, and burning all both corne and alieue

lieue trees. When the Ierosolimites deuided their armie, and set vpon Schimeon tents sodainly, smote downe his tents, and made a great slaughter vpon the seditious. But shortly after Schimeon gat the vpper hand of the Temple of God, for hee came vpon them in the night season, and made a sore slaughter amongst them. Then they that remained, toke themselves to flight towards Ierusalem, and Schimeon pursued them, killing them vnto the hard gates of Ierusalem, so that many of them were slaine in y^e way, and very few escaped. After this Schimeon went and moued war vpon the Edomites, to subdue them vnto himselfe, which before were vnder y^e dominion of the Ierosolimites. And first he came to the citie Asa, otherwise called Gaza, for it was the first citie within the borders of Edome, as men came from Ierusalem. But the Edomites met him in the field in great number, and ioyned with him, but neither part had the victorie: wherefore at length they retyred both. Then was Schimeon in so great a rage when as he could not ouercome these Edomites, that he wisht him out of his life. So he ceased fighting a while, and encamped himselfe in the borders of the land of Edome, right against it, and there abode,

thinking to set vpon them at another time. And as hee was deuising how to order all things, there came vnto him an Edomite called Iacob, one of the chiefest men among them, and a warriour. He hearing of Schimeons proclamation, was moued to come and enter a league with him, and thereupon saide vnto him: Neuer let it discomfort thee, that thou couldest not ouercome the Edomites at the first battaile. If thou wilt be ruled by my counsaile, thou shalt win al the citties in the whole land, and I will deliuer them into thy hands. Schimeon desired to know how: therefore said he, let vs heare thy counsell, and shewe vs how it may be brought about; and when it is come to passe, then will we honour thee, and regard thee accordingly. Iacob said, Giue the one halfe of thine army, which I will leade with me into an ambushe: then shalt thou in the morning betimes set thy men in aray against the Edomites for a skale, and when thou shalt perceiue them to come against thee, then make as though thou fleddest, vntill thou hast scaled them out of the towne, into the fields to pursue thee.

Then will I with my men come out of our ambush, and make speede to the gates, where we shall kill the warders, and sodainly

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ly enter the towne; likewise kill all that we finde there, and set vp a flagge vpon the Towre of the towne. Then when the Edomites shall see that, their hearts will be dead for sorrow: then maiest thou turne againe vpon them, and beate them downe at thy pleasure. Or if thou like not this deuice, heare yet another way. I haue bene a captaine against them a long while, therefore I will returne in the night season into the towne: if thou watch examine me from whence I come, I will tell them I come from Schimeons Campe, whither I went as a spie. Then will I go to the Elders of the towne, and will them to let me haue a company of the best souldiers, and I will bring them Schimeon into their hands, if he set vpon vs againe. For I haue viewed the campe, and his power, and vnderstand that he intends to morrow to intermeddle with vs, which thou shalt doe indeed. And when thou seest me to issue out against thee, thou shalt sette thy skaffe in the rest, and come towards me; then wil I take me to flight, and cast a feare in the Edomites hearts, that they shall flee also: which done, thou maiest pursue to slay them at thy pleasure, ouercome them, and enter the towne; then that towne great Asa once taken, thou shalt quickly winne all the

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rest. When Schimeon heard this, he went and deliberated with his owne councell, and they liked the last aduice best: wherfore that they concluded vpon. So Iacob the Edomite returned by night to Asa, and declared to y^e ancients of the towne, how he had bene in Schimeons camp, and had viewed his army, whereby he had conceived good hope, that he should deliuer Schimeon into their hands shortly. The Elders therefore made him grand Captaine, & chiefe of al their men of warre, charging euery man in this wise: Forasmuch as none of you are so expert in y^e knowledge of warfare as is Iacob, therefore behooueth it you to follow him in all things: if he set forward, set yee forward, whereas he pitcheth his tent, pitch yee also, if he stay, stay ye; when he fleeth, flee ye; to be short, when he returneth, then returne yee, & goe not one haire breadth from that that he shall commaund you, neither one way nor other. Upon the next morrow Schimeon issued out of his camp with all his army, & vpon that assembled Iacob his men, and went out to meete him. But when he came to the point ready to ioyn, and Schimeon with his company had charged their stauies against them, by and by Iacob left the field, turned his backe and fled, and the chiefe souldiers that

that were about him, fled with him. The rest of y^e people seeing their Captain flee, they tooke themselves likewise to flight euery man: then Schimeon pursuing, made a great slaughter of them, and ioyned the town, bringing them vnder his subiection. And when he had sacked y^e houses of them that were slaine of the Edomites, & spoiled their goods, which was very much, the rest that he tooke prisoners and kept aliue, he made peace withall, & ioyned them vnto his owne campe. After that, he departed from thence, accompanied with 40000. good fighting men, part Edomites, & part Iewes, and came to Chebron, which he wan, and destroyed al their graine and corne fields. Yet after he repaired their walles, and such of them as were left aliue, made peace with Schimeon, who receiued them into league with him, and they became his men, and followed him in al wars. So he dislodged from thence with all his armie, which by the accession of the Chebronites was now wonderfully increased, and determined to inuade Ierusalem.

And when he came nigh vnto the City, he ranged here and there, destroying the fruites that were vpon the ground, and also their corne. Captaine Iehochanan hauing intelligence of Schimeons cunning to besiege

besiege the towne, and how he had destroyed y^e fields, thought to haue gone out of Ierusalem, and to fight with him, but he durst not; for his spies had told him, that he should not be able to ouercome him, he had so puissant an army, & so wel appointed: yet neuer thelesse he issued out, and lay in an ambush for Schimeon. In y^e meane space, by chance Schimeons wife (that was fled out of Ierusalem with her men and women seruants towards her husband, for feare least shee should be slaine for her husbands sake, if shee should haue tarried at Ierusalem:) passed by where he lay in his ambush. Her hee tooke, and brought againe to Ierusalem, not a little proude of such a prey; thinking now we shall haue Schimeon at our pleasure, seeing we haue his wife our prisoner: he loueth her so entirely, that he will doe for her sake whatsoeuer we wil haue him. This came to Schimeons eare, who had taken that time many of Iehochanans men, and cut off their right hands, sending them with such shame to Ierusalem to their maister. He sent moreouer Embassadors to Iehochanan, willing him to send him his wife, in such sort that shee might come to him with all that was hers: or if he refused to do it, hee should be extreameely handled, for he would take the towne

towne ere it were long, and to Iehochanans shame, cut off the hands and legs of al them y^e did inhabit it. Iehochanan hearing this, was sore afraide, and al they that were with him, & therfore they sent him his wife, whereupon Schimeon kept him within the town. And as Schimeon played y^e tyrant without, so likewise did Iehochanan within. For Iehochanans souldiers rauished the Israelites wiues, & shed innocent blood. Shortly after Schimeon left the town for a space, & returned into Edomea, for he had word that the men of most power, & the richest sort of that countrey rebelled. Whereupon he sacked & spoyled all the townes of Edomea, and left the nothing: insomuch that he was become very rich, and then returned to Ierusalem, bringing the Edomites wholly with him that were meete for war: and many of the Iewes resorted to him, and with his power hee besieged Ierusalem, euen at the hard gates. Yet the tyranny of Iehochanan & his complices ceased not, but increased more and more daily in Ierusalem, insomuch that they taught the citizens of Ierusalem, to murder their neighbours, and to commit adultery with their wiues: by which meanes fornication was rise and common in the City. Yea, many of the peopple and youth shaued their

their beards, letting the haire of their heads grow, and accompanied themselues with women, that they might exercise their adultery safer, and not bee eipied, which sin did wonderfully defile y^e City of Ierusalem, & without doubt furthered y^e desolation thereof. The gates also of the towne were closed vp, that no man might go in nor out. And who so went out, fell into the hands of Schimeon and was slaine: they that carried with in, were constrained to see before their faces, their shame in euery streete and corner. And if any found fault, hee was slaine straight by Iehochanan, that most cruel captaine of the seditious rebels. The Citizens therefore seeing the tyranny of Iehochanan, to be without measure, they assembled al together, and encountred with Iehochanan, & were slaine a wonderfull sort of them in y^e conflict. And except the Edomites that were fled to Ierusalem from the tyranny of Schimeon, had succoured the citizens, the whole people of Ierusalem had bene utterly destroyed, and slaine euery mothers sonne by Iehochanan, his power was so great.

Then Anani the high priest, and the other Priests, with the ancient, faithfull, and Sages, and the rest of the people of Ierusalem, seeing the wickednesse of Iehochanan, and that

that they could not suffer it any longer, consulted together to deliuer the towne to Schimeon, and bring him in, & make him their king, to help the against Iehochanan whom they took to be far worse then Schimeon, hoping that it might come to passe, that Schimeon should slay Iehochanan at length. They sent therefore Amittai y^e high priest to Schimeon to bring him into the towne. But Schimeon craftily denied it, saying, What should I come into y^e towne to you that hate me, and of late banished me your towne: yet they ceased not, but sent the same Amittai to him againe, to intreate him in the name of all the people, to come into the City. And by this meanes vpon a certaine night appointed, he entred into Ierusalem with his whole Army. Notwithstanding, he was no sooner within the Towne, but he brake his promise and league that he had made with the Citizens, & whereas he had promised to succour them and aide them, now he was altered and became their enemy, ioyning himselfe with Iehochanan. And they two rebels raigned in the City of Ierusalem by course, one one moneth, another another. So where before Schimeons comming, they thought much to beare the yoke and oppression of one seditious person, now were they constrained

strained to holde downe their shoulders, and beare the yoke of two.

Yet within few daies after, there fel a variance and discord betwene Iehochanan & Schimeon, about Eleasar the priest, the son of Anani the high priest. This Eleasar was the beginner & first sower of seditio amongst the Israelites, whom Schimeon would now haue put to death, to be wrekt of his father that banished him out of Ierusalem: but Iehochanan toke Eleasars part, and defended him. For Eleasar was alwaies Iehochanans friend, and aided him. His father was high priest, and bare a great rule in Ierusalem, wherefore Eleasar was of a great estimation and authority with the Elders, so that they durst not apprehend him, and his father also looked negligently vnto him, and let him do what he list, because he had no more sonnes but him. So he was the first that assembled naughty persons together, and held euer on Iehochanans side, from his first coming to Ierusalem. And for his sake fell diuision & dissention betwene Iehochanan and Schimeon, so that they became enemies, and warred the one vpon the other euer after, as we shall declare hereafter.

In this while, Vespasian had sent Antonie and Mankiminus, (two noble men, and
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of his counsell) to Rome against Vitellius, that they might make him out of the way, and then would he come to Rome to receiue the imperiall crowne there. These two capitaines went therfore and raised an army, by whose aide they set vpon Vitellius, and slew him not without much adoe: for there were slaine that day at Rome 80. thousand good men of war. When Vespasian had word that he was dispatched, he made speede to Rome to his Coronation, diuiding first his army in two parts, wherof he toke the one with him to Rome, as a safegard for himselfe whatsoever should happen, and the other he left with Titus his sonne, to besiege Ierusalem withall. So departing, he left his sonne Titus at Alexandria, commanding him to remaine there, til such time as he should signifie otherwise vnto him by his letters, & shew him what he should do, and that in no wise he should attempt the siege of Ierusalem in the meane space. Titus answered, I shall doe (deare Father) according vnto your commandement, for to you it belongeth to commaund, and vnto me to obey. Vespasian toke with him King Agrippas and Muna-bas his sonne: he feared lest they would rebell: and me Ioseph priest and prisoner also fast bound in chaines; for so had his counsell
moued

moued him, saying: We cannot say the contrary, but y^e we haue found no signe of rebellion in Ioseph hitherto, neither think we that he hath gone about any: but who can tel when we are gone hence, whether he will fle to Ierusalem, and helpe to set them at vⁿity and concord, then they make him their King, and after he be the sozer enemy vnto vs? Besides this, you shal haue neede of him in this iorney, he being a man of such great prudence and wisdom, that whosoener followeth his counsel, shall bring his matters to good & fortunate successe. Vespasian liked wel their aduice, and took him prisoner with him, together with King Agrippas and his sonne, albeit they had no yrons vpon them, neither of hand nor foot, but only had their keeper appointed them, that they should not step aside. And as Vespasian dreyne nigh Rome, all the Citizens came forth to meete him, and receiued him with great ioy and mighty shewes. Then commanded he me to be put in prison, but Agrippas and his son he let go at liberty. The next day assembled all the Senate of Rome, to create Vespasian Emperour, after y^e maner of the Romanes, with whom was Agrippas and his sonne. I also entreated the Taylor to let me haue keepers with me, and so to bring me to y^e place where

where he should be crowned Caesar; which the Taylor granted mee, and went with me himsele to the place, and brought me where I might see all that was done. Within few daies after, Vespasian took displeasure with Agrippas vpon the information of certayne euill disposed persons that had slandered him, and perswaded Vespasian that he went about to rebell, and how he had sent Letters vnto Ierusalem, concerning the same matters. Therefore Vespasian put both him and his son Munabas to death.

This befel thre yeares & a halfe before the destruction of Ierusalem. Moreover, before this deede, the continuall sacrifice ceased, for a thousand, two hundred, and ninety daies, as it is w^ritten in Dan. chap. 12. And from the time that the continuall sacrifice shal be taken away, & abomination shal be put into desolation, a thousand 2. hundred & ninety daies. The same yeare and month that Agrippas was put to death, God moued the minde of Vespasian to remember me with his mercy, wherefore he commanded that I should be fetched out of prison, and brought to his presence. And as I stood in yrons before him, Caesar bade me welcome, and spake comfortably vnto me, saying, Thou knowest very well that I haue euer loved thee fro
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the day I first saw thee, and though I haue kept thee continually in durance, doe not thinke I did it of any ill will, or malice towards thee, but rather thou maist perswade thy selfe, I did it lest the Romane Princes should disdain or enuy thee, and say: See, here is the fellow that in our wars hath indamaged vs so greatly, now goeth he checkmate with vs, in as great fauour as we, let vs kill him and put him out of the way. But my friend Ioseph, bee thou of good cheare, I will deliuer thee from these yron bands, and thou shalt bee with me in no worse case then as one of my chiefe princes. I will send thee into Iewry to my son Titus, to whom thou shalt be as a father and a counsellor.

Thou knowest, Titus was he that took pittie on thee, and would not suffer thee to be put to death. Hea hee hath sundry times moued mee to release thee of thy bonds, and to honour thee; which I haue deferred to do, onely for this cause that I shewed thee. I made him answer, But how can I bee quiet or in surety of my life as long as I am in thy company and thy Sonnes, seeing Agrippas and his sonne were incontinently put to death by you? Caesar answered, hold thy peace Ioseph, I neuer looked for any goodnesse of Agrippas and his sonne. Thou knowest

knowest not what they had wrought against my maiesty, and how they went about to rebell. Thou hast borne their bones with thy hands. Dost thou not know I honoured him and his sonne in Iewry, how I would not suffer my army to annoy any of his Cities? I answered: Yes: I know it was so as your Maiesty saith. Then said he, But for all this hath Agrippas requited me againe with euill. For what time as the Nobles of Rome in Iewry went about to make me Emperour, thinking me somewhat more meet to rule the Empire then Vitellius, Agrippas perswaded with them that they should not make me Emperour, affirming that there was nothing in me worthy wherefore they should promote me to that dignity. And after when he came to Rome, he went from one Bishop to another, and caused them to go to the Bishop, to accuse me of such crimes as in my conscience I knew nothing at all. By this I perceiued y Agrippas heart was full of rancour and rebellion, and therfore I iudged him to death. For where as wickednesse is, there it is meete that condigne punishment should not be lacking, And I put his sonne to death likewise. For the sonne of a Traitor ought not to liue vpon the earth, because that in his heart remaineth

neth the worke of his father, being conceived and borne of a rebellious seed. But I haue found thee alwaies faithfull and true, and therefore I commend my sonne to thy wisdom. With this, he commanded my prongs to be taken away from me, and being released & at libertie, he set me honozably among the Princes and Senatours. Then said I vnto him, Is not this a great dishonour vnto mee, that I should bee deliuered from my bonds, and neuerthelesse my countrymen that be with me to be kept in Prison still? Now therfore if I haue found fauor in thy sight, and if thou wilt do any thing at my sute, lose the bondes likewise of all the rest of the Israelites that be with me: sette them at Liberty also, & thou shalt be assured that I will be thy faithfull counsellor while my life lasteth, and an enemy to thy foes, to make war vpon them that assaile thee.

Vespasian granted Ioseph his request, and willed them to be set at libertie, as many as were prisoners with Ioseph. Shortly after sent he Ioseph to his sonne Titus, that abode at that present at Alexandria in Egypt, to whom he writ concerning Ioseph in this manner. I send vnto thee heere (my beloued sonne) Ioseph, a prince of the Iewes, a man of experience, trained in warre, in whom is
great

great wisdom: he shall bee thy father and faithfull counsellor, thou shalt not do against his counsell, neither one way nor other, for he is a wise man. Wherefore thou shalt reuerence and honour him according as hee is worthy, for the Lorde his God is with him, and beleeue not rashly any man that shall defame Ioseph vnto thee. Psea rather put him to death straight way, that will accuse him: for Ioseph is a faithfull man and a good counsellor, and who so is ruled by his counsell, shall haue a prosperous successe in that hee goeth about. Wherefore when Ioseph shall come vnto thee, after hee hath refreshed himselfe a few dayes of his labours and trauails at the Sea, then shalt thou prepare thine expedition against Ierusalem, to besiege it. And if the Iewes receiue thee peaceably, and will submit themselues vnder the Romaine Empire: then beware thou endamage them in nothing, but rather repaire their citties, and let them be free from all Tribute for the space of two yeares, yet on this condition, that thise every yeare they set a flag with the Armes of the Romans vpon their wals, that is to say, at theyr three solemn feastes, when as all the Israelites were wont to resort vnto Ierusalem, and to appeare before the Lorde theyr God. Moreover,

they shall offer for vs every feast a sacrifice, upon the most holy Altar that is in Ierusalem. And if they refuse to make peace with thee, thou shalt utterly rase their Townes, and whosoever is left aliue, and escapes the sword, those shalt thou leade away captiue. If they desire to haue Ioseph to be their King, we are content therewith. In any wise remember to be ruled by Iosephs counsell, hee shall be thy father, and thou his sonne.

After this, Ioseph departed from Rome, and came to Alexandria to Titus, who hearing of Iosephs arriual, was wonderous glad, and all the ancient wise men with him. For Ioseph was full of the spirit of wisdom, vnderstanding, counsell, valiantnes, knowledge, and feare of God.

Wherefore he went forth to meete him, accompanied with the captains of the Romans army, and receiued him with great honour. When Ioseph deliuered to Titus his fathers letters: which Titus hauing read, said vnto Ioseph: Whatsoever my father hath written in these letters, I would haue done no lesse by mine own accord: but sith my father admonisheth mee of the same, I ought to doe it the more. Wherefore remaine heere with me, and I will be thy sonne, and thou shalt be my father, to rule and gouerne me with thy

thy counsaile. So Ioseph abode with Titus at Alexandria a whole moneth after hee came from Rome. Then consulted they together to go to Ierusalem and besiege it, for Ioseph vnderstood well enough, That this came of the Lord, and that his word could not be letted nor hindered. Titus therefore and Ioseph with him, departed from Alexandria with all their army, and pitched their tents at Picopolis; from thence they came by water to Chanisa, so forth to Asaclea, & leauing that, came to Pelisus. From thence they trauelled thorough the desert to Baale Iauin, after that to Dicron, so to Gaza, next to Askalon, then to Iabuan, after to Iapho, and so to Cesarea. In these iournies he won Asam, Askalon, and Iapho, with all their Townes and Castles lying about them.

The first yeare of the raigne of Vespasian, the 10 moneth, and 7. day of the same, came Titus with Ioseph and his army to Cesarea a famous city built by king Herod. In this city he sojourned vntill his whole host were come together, as well of Romanes, as of other nations that were vnder the dominion of the Romanes, and came to aide them in the siege of Ierusalem. Wherefore Titus army was wonderfull huge and puissant,

wherewith he abode at Cesarea, till the cold of winter was past, and the moneth of Adrew nigh. The same yere the ciuill warres grew and increased in Ierusalem, for the citizens slew one another without any truce, rest, or quietnesse; no not in winter, when as warres were wont to cease, but summer and winter both, the warres neuer stinted betwene Schimeon, Iehochanan, & Eleasar. For the Lord that yere had sent amongst them of Ierusalem, a turnesick spirit of giddinesse, that the people were diuided into 3. parts: whereof the first and best followed Anani the Priest, who at that time had stained, unhallowed, and suspended his office of Priest-hood. Another part followed seditious Iehochanan: the third was cruel Schimeon. So that in the midst of Ierusalem was ciuill wars, and without the same, the Romanes army made roads vpon Cesarea euen to Ierusalem: by the meanes whereof no man durst go forth, lest he should fall into the enemies hands, nor enter into the towne to bring any necessaries thither. Anani being a perfect godly man, and seeing the commonweale of Ierusalem gouerned by the pleasures of the seditious, gaue ouer his third part that stucke to him, to Eleasar his sonne, which was the first authoz of sedition, and he

he that gaue the first occasion, and was cause of all the mischief that befell in Ierusalem, and in the whole land of Iudea. For hee began a conspiracie against the Roman garrisons, and prouoked Israel to rebell against the Romanes, and to lay hands vpon them. Wherefore there assembled vnto seditious Eleasar, Iehudah, Chezron, Schimeon, and Chiskiahu, yong men of the nobles of Ierusalem. Eleasar, wth his company took the temple, and the courtes about it, appointing of his men, some to bee spies, some to keepe watch and warde about the Temple of the Lord. But Iehochanan, who because of the great resort of people vnto him, was stronger then Eleasar, hee took the market place and strêtes, the lower part of the city. When Schimeon the Ierosolomite, took the highest part of the towne, wherfore his men annoyed Iehochanans part sore with slinges and Crosse-bowes. Betwene these three there were also most cruell battails in Ierusalem for the space of foure daies, without reasing for any breathing, and euery day were verie manie slaine, so that the blood of the Iewes that were then slaine, ranne in euery place most abundantly, through the Market places and strêtes, yea euen to the Temple of the Lord, like vnto a floud that had come of great

great shewes: and vnto the threetholdes of the gates of the Temple, the dead bodies ouerwhelmed one another by heapes, for no man buried them. Iehochanan hauing the middle part of the Town, had Schimeon on the one side him, and Eleasar on the other. But Schimeon had y best place, fro whence he migh annoy both Iehochanan and Eleasar. Eleasar did also what he could to endamage Schimeon. And Iehochanan that was in the middelt, encombered them both, notwithstanding to little purpose. For Schimeons company slung stones, and shot at them sore: but when as Iehochanans part slung likewise at them, the stones rebounded back vpon themselves. Thus amongst these three the battaile was sore, and increased euerie day, that all men were in great terroz & fear therof. When assembled to the Temple much people of the priests and elders, beseeching these intestine and domesticall enemies, not to pollute and defile the Temple with theyr slaughters, and were almost all slain for their labour. The same day was slaine the priest Anani and Iosua a priest, both of the chiefest priests. Sechariahu, the most faithfull Prophet of the Lord. When had the continuall Sacrifice ceased 36. dayes: for, euer vntill that time, was there some good men or ether

of

of Jerusalem, that offered allway sacrifice to the Lord.

But now when they would haue continued it, & the Priests laid the sacrifice vpon the Altar, the seditious would run vpon him & kill him, that the Priests bodies & their cattell that they would haue sacrificed, shoulde fall dead to the ground together. They that resorted also out of the Countrey of Jerusalem for deuotions sake, the seditious slew, & utterly destroyed them, that almost no one of them was left aliue.

Moreover, the dead bodies of men lay cast in the temple, and that without number trod vnder the fete: yea, the dead body of the priest that was offering sacrifice, lay vpon the earth together with his offering. And when any man woulde offer any sacrifice, straight way one or other of the Seditious would step to him and kil him, that the blood of the sacrifice and sacrificer shoulde be mingled together. Insomuch that the pauement of the temple, being all of marble, was made so slippery with the bloud and fatte of them that were slaine, that no man could goe vpon it without falling. And the priest shoulde no sooner lay hands on the sacrifice, but hee was slaine, and straight another dead bodie shoulde fall vpon him, stranger or other, they

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The warres of the Iewes. 245
spared none. So thus the dead bodies of the good and bad, cleane and vncleane, wicked and vertuous, theese and true man, lay one vpon another, and their bloude mixt together in the midst of the Temple, without respect of any man, what degree or condition soeuer he were of. Wherefore the fight, and slaughter wart great, both in the towne, and in the temple. For whomsoever the seditious ouercame, they set fire on their houses also. Whereby the fire tooke into the great mens houses that were nigh the temple, and into the store-houses, whereas against times of necessity, and besieging of the Towne were laide vp in store, cozne, wine, and oyle, to the number of a thousand & foure hundred store houses, all filled full of victuals. For the Elders and other godly men what time as Vespasian was in Galilee, they made vpp the doores of those Barner houses, and laide in victuales into them, sufficient for two hundred thousand men twenty yeares, and now in this one battell of the seditious they were burnt euery one, sticke and stone, which was a speedy cause of famine, and hunger in Ierusalem.

At the same time also, the seditious pulled downe and razed al the faire houses, & goodly buildings, that there should be no monument

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ment of any Noble house left to any of the Cities of Ierusalem: So this you see, at that time the Lord visited the Citizens of Ierusalem with foure kind of plagues, sword, pestilence, hunger, and fire: besides this a fifth was added, the ruine and decay of all beautiful and glorious buildings. And wheresoer a man turned him, there was nothing but desolation, pollution (namely of the temple and al holy things) vproares, without al rest and refuge: no helpe, no succour, but euery corner of Ierusalem was full of howling and yelling, wailing & weeping, sobbing and sighing of Women, and children. Here should ye heare the roaring and groaning of wounded men, not yet through dead: there the mourning and lamentation of the Elders that then were slaine by the seditious: yonder, children crying out for hunger: to be short, most sorrowful oppression of them that liued, done by the seditious. Such voyces were made euery where, that happy and fortunate was he that before this day died, and vnhappy and in a woful case were al such as remaind alieue to see this day. Al these things when I Ioseph heard tidings of, I tare my head with my handes, and cast ashes on my beard, sitting in great sorrow on the ground. bewailing & misery & calamity of Ierusalem.
And

And this lamentation made Ioseph vpon
Ierusalem: How is the City (quoth he)
laid waste, that was wont to be more happy
and more renowned, than all the Prouinces
vpon the earth: How is the City that was
heretofore in such highnesse and dignity,
now brought vnder the foote, thow the
sonnes of the Citizens thereof: Whereas
sometime was the dwelling place of the
faithfull, now beare rule there such men as
prouoke and stirre Gods wꝛath against it,
and turne it away from their God, wasting
it as thēues. In the which sometime remain-
ed the brightnes of the Godhead, it is now
become a by-word and mocking-stock to the
enemies, replenished with blood of wounded
and slaine men. In stead of mirth, gladnes,
reioycing, Harps and psalteries: is sorrow,
sighing, heart-breakes, mourning, and pen-
suenes come in place. Euen as heretofore
the Priests executed the seruice of the Lord
in offering sacrifices: so likewise now sedi-
tious persons, murdered godly and faith-
full men.

Where was wont to be the dwelling place
of most wise & prudent men, now it is made
a common hollie of wicked murthurers and
thēues. O Lord God of Israel, haue not
Angels in times past come downe from hea-

uen

ne to earth to fight thy battailes: Haue not
the fouds of the Seas persecuted them that
persecuted thee: hath not the earth swallow-
ed vp them that despised thee: and the winds
scattered them asunder that made insurrecti-
ons against thee: and thunder from heauen
destroyed thine enemies: and starres haue
fought against thy foes: What meanes
this therefore, and how cometh it to passe,
that thou hidest thy face from vs: to whom
hast thou betaken the sheepe of thy pasture:
Looks vpon vs our God, & behold thy peo-
ple and inheritace, that thou broughtest out
of Egypt with a mighty power, and a strong
hand, with wonders & signes, leading them
vntill this day in thy faith, take pittie vpon
them in thy mercy, & extend not thy wꝛath
against thy seruants.

Where art thou Moses the sonne of Am-
ram: stand vp, and see thy people and flocke
of sheep, which thou feddest all thy life with
thy wisdom: see how Wolues and Lyons
teare them: see how the Israelites are be-
come foes of their owne liues and soules:
yea waters and destroyers are sprung vp of
their owne selues. Behold, the people of
G D D, for whose sake thou liftedst vp thy
staffe ouer the sea, wherewith thou struckest
& diuidest it, that it was made dry grounde,

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so the Israelites passed through, and escaped their enemies. Remember thy prayer when as in time of famine, and lacke of food, thou obtainedst for them meat from heaven, and at the same time when they were weary of their liues for thirst, thou broughtest water out of the most hard rocke.

Come forth Aaron most holy Priest of God, that didst put thy selfe betwene the liuing and the dead, to turne away the plague from Israel, & strokest the destroyer that he should not come nigh the liuing. Arise out of the graue thou Phinees, that mooued with such seruencie, didst reuenge the glory and maiesty of the Lord God of Israel. Come & run through the seditious in thy fury which murther the people of God and his priests. Awake thou Iosua, that didst throw downe the wals of Iericho, with the sound and shout of thy Trumpets that the holy priests held in their hands. Come now and see thy people that thou madest to inherit many nations, & to conquer most puissant kings, how they kill one another, how they further and helpe forward the Idolater to rule and haue y^e dominion of the holy land, that thou gauest the people Israel to inherite. Why sleepest thou King David? Awake, and come with the sound of thy Psalterie and Harpe,

Harpe, to sing the holy Psalmes. Aske account of thy swete words that are ceased from the mouthes of this people, and out of all mens mouthes, because of the maliciousnesse thereof. See how their Princes be transformed into enemies and destroyers: and do not as thou diddest (good King David) that didst giue thine owne life for theirs, saying, Let thy hand O Lord, be turned against mee and against the house of my father, and do not fall vpon thy people to destroy them.

Where art thou Eliseus? come and see what thou canst doe, if thou canst rescue the remnant of Israel, and finde them any gap to scape at. Diddest not thou by thy prayer bring the power of the Syrians to a towne of defence, and preuailedst against them without dint of sword or battell, & broughtest them downe, smiting them with blindness, that they turned their enmity towards Israel into loue? Indeed, thou wast he that vanquished the Syrians by thy prayer, that they fled for feare of the same. Now therefore yee hear men of Israel, assemble together, and listen with your eares, and heare my words that I will speake in your eares this day. Tell me, what is become of your prayer that yee haue made for the people of Israel,

Israel, to defend and turne away from them all wrath, indignation, tribulation, fury, & immissions of euill spirits? How is it that now yee see not the Sanctuary turned into a vile sinck of bloud: for the dead bodies of Priests lie in the midst of it. The holy City Jerusalem is become a strange City, as though the name of the Lord had neuer bin in it: and the Sanctuary of the Lord is in y case at this present, as though y diuine god-head had neuer dwelt therein: for the Temple is turned into a denne of theues, a lodging of seditious persons, a tabernacle of cruell murtherers. And who so fleeth thither for refuge, there they be slaine: as the Seditious haue murthered in the middelt thereof Anani the high priest, and Iosua a priest also, that were Princes and chiefe Priests, the most reuerent amongst the people of God; whom ere this, Kings and Nations had besought and desired their fauour, but neuer cast their slaine bodies in the middelt of the Temple. The Nobility also of Jerusalem, the Elders of Iuda, the Sages of Israel, whose friendship Kings and Nations haue sought and desired to make peace with: they lie now slaine here and there in the midst of Jerusalem, are meate vnto the foules of the ayre, and beasts of the field, to dogs and

rauens,

rauens, because there is no man to bury the. These died not for their offences, but because they found fault with the Israelites when they sinned, How are they slaine in thee (O Jerusalem thou holy city, renowned throughout the whole earth) all iust men, all holy men, whom the Seditious haue overcome, those hel-hounds and bloud-suckers, that haue brought all these euills vpon thee, how are the Priests of the Lord, and his Prophets slaine, amongst those holy men? For before the holy Temple, was the Prophet Sechariah that iust & holy man, butchered and murthered, yea, without all buriall, neither was his bloud couered with earth, but yet still wandzeth about and muttereth in thee. The bloud of Anani also and Iosua the chiefe priests, was yet neuer couered, which were both slaine in thy temple, as men be wont to kill theues: yea, the bloud of the goodly young men, and valiant men that would haue reuenged them, was shed also by the Seditious, like floods of water. How are the heartes of the people turned so aukwardly, that they will heare no admonition of iust men: but are like vnto blockish Images: that neither see nor heare, nor yet vnderstand any thing. All beasts be they neuer so brutish, all plants, and things

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that growe vpon the earth, withstand them that invade them to do them iniury, and endeavour to auoid the force of their enemy: but thy childre that thou keepest within thee, are changed into enemies, and one brother murdereth another with the sword. Where is now thy valiantnes, thou that neuer wouldest bow to beare the yoke of the Gentiles vpon thy shoulders, but hast cast away the bondage of the Egyptians, Philistines, Aramites, Assyrians, Chaldies, Persians and Medes? Where is the strength that God gaue to the Chasmonanies, that with a very small company defended thee, and prevailed against the huge and puissant armie of the Greeces, destroyed the stout souldiers of Babylon, vanquished the mighty army of the Persians, slue Kamitatus and Antiochus, and pursued their armies, making great slaughters of them, filling all places full of dead carcases of the Gentiles: They would not be ruled by sinners, but ventured themselves to dye, offering their liues, not for their sonnes and daughters, but for the Sanctuary of the Lord and his Temple, lest it should be polluted with the Idols of the Gentiles. Where remaineth now the rod of God, that holy rod that budded and blossomed in the daies of gladnesse? Now is both

both the springs withered, and the rod it self also. The rod of faith is withered, the rod of the kingdome, the rod also of thy people, whence the holy Law is taken away, neither is there any man that can tell where to draw any waters of thy Heauenly mercy. Alas, the mercifull men that haue bene in times past to their brethren, both alieue and dead: how are they now turned into most cruell tyrants, and haue mercy of no man? Where is the multitude of their mercies, wherewith they were wont honourably to bury their dead? Now the corpses of their dead bodies couer the face of y whole earth, and there is no body will bouchsafe to bury them: yea, they that would cannot be suffered, but straightwaies commeth other to them, that kils them before they can do it, so that they also die & lie vnburied, and are strewed about here and there in the fields. Such is the guile in thee now adaies, neither the father to bury the son, nor the sonne the father, the seditious watch so diligently those that be dead, lest any man should bury them: which if they doe, they are also slaine by them, and lye vnburied themselves. The Temple of the Lord that is in thee, and was wont to smell sweetly of spices, annointments and perfumes: how is it

now choked with carrion dung, & most pestilent stinck of dead bodies, and blood of the wounded: Thy streets are strewed full of dead men, some runne through with glaues and iavelins, and other dead for hunger: yea, they that remaine yet alive in the City are as good as dead also, and may be taken for no lesse. For they are weary of their liues, because of the pestilent dampe of the dead bodies, the outragiousnesse whereof, hath cast many into most dangerous diseases, and hath bene the death of numbers already. This may worthily seeme to be it, that David, the annointed of the God of Iacob, the pleasant and sweet muscalle Poet of Israel, speaketh of, Lord, the Gentiles are come into thine inheritance, they haue polluted the temple of thy holines. And would to God it had been Gentiles that thou hadst brought, nourished, & exalted to do this deed, to rebell and sin against thee; and to pollute thus the holy Temple that is in thee. For in the maliciousnesse of an enemy, a man findeth the halfe of his comfort: but in the malice of a friend, there is no comfort at all. Yea, the very children that thou hast bred, brought vp and promoted, the selfe same haue stuffed the Temple of the Lord that is in thee, with vnburied carcases, every man kil-

killing his neighbour, and the Seditious suffering no man to bury them: but slaying all that attempt to bestowe any such worke of mercy vpon the dead, in such sort, that they fall dead vpon the cozses which they would haue buried: and by that meanes both the cozses lie cast out into the field no better then the carcases of brute beasts that be found in desert places. Yea, the iniquitie and crueltie of thy citizens (O Ierusalem) is grown so farre, that they were not content only to kill their neighbours, but they must also helpe their miserable limbes in peeces, for else they thought they were not sufficiently reuenged: although that in so doing many times the stinck of the dead, took worthis vengeance againe of the liuing, by casting him into incurable diseases. All these evils are come vpon thy children, because they haue forsaken the law of the Lord, and haue transgressed the couenāt that he made with their brethren, because also they haue sinned against the Lord God of their fathers, in shedding the blood of iust men and innocents that were in thee, euen in the Temple of the Lord. And therefore are our sorowfull sighings multiplied, and our weepings daily increased, for that we haue bin the cause of al these evils that are befallen vs, and are

not yet ended. **O** Lord our God our sins are gone ouer our heads, & the wicked acts that we haue committed in thy sight are innumerable. The Lord our God is righteous, it is wee that haue rebelled against his will, we haue prophaned & unhallowed his law, wee haue broken his couenāt. And euer the more that his wrath kindled against vs, the more haue we transgressed against him. **W**herefore to him belongeth iustice & iudgement, he hath worthily powred the fury of displeasure on vs: to vs only belongeth shame, as we haue abundantly at this day. But he wil once turne againe and haue mercy vpon vs, vanquish al our sinnes, and cast them al into the deepe bottom of the sea. So be it. After these things the third day of the first moneth, in the first yeare of the raign of Vespasian, Titus his sonne tooke muster of his men in the plaine of Cesarea, to know the certaine number of them, which he had not done afore, since his fathers departure: and he found them very many, insomuch, that they seemed almost to couer the earth. This done, hee tooke his iourney from Cesarea with his people, and came to Samaria, where the Citizens receiued him with great ioy and much honoured him. **W**herefore he spared them, and did them no harme. From thence

thence he came to Aielona, thirty furlongs from Ierusalem, there he pitched his tents, and leauing them there, tooke sixe hundred horsemen with him, and came to Ierusalem to view the town, to know what height the wals were, what strength there was in the towne, specially of the seditious, of whom euery where great rumoz was: finally to receiue peaceably all such as were desirous of peace. So, as he came to the wall he saw no man, neither go out nor in: for the gates were shut vp, and the seditious had laid an ambush without y^e town to trap Titus, who went somewhat before accompanied with a few, the rest following a pretie way behind. **W**hiles therefore hee was in viewing the walles, the seditious issued out of their ambush that they had laid nigh vnto Aielona, and set vpon the backe of Titus men behind. Then issued an other sort out of the Towne, so that they had Titus betweene them, and running vpon him, separated him from his men, and environed him on euery side, where they slew 60. of his men, and might haue slaine him also, saue that they coueted to take him alive. Titus seeing himselfe beset, and forsaken of his owne men, that thought it was impossible for him to escape, perceiuing also, that they went

went not about kill him, but to take him aliue: moreouer, that he could in no wise escape, except hee would make an irruptione runne through their hands: hee tooke a good heart vnto him & valiantly brake through, slaying whomsoever came in his way to lay hands on him, and so hee escaped. If they had intended to haue slaine him, they might haue done it: but being desirous to take him aliue (as hee said) they abstained from striking him, and so they lost him. And God did not deliuer him into their hands, that by him he might scourge Israel. But the Iewes seeing him to bee thus escaped, repented soze that they had not killed him, saying one to another, What meant we, that wee killed him not while wee might: it is ill handled of vs. Therefore they pursued him, hurling and shooting after him with Engins of war, but they could not ouertake him: for God preserved him, that hee might afterward deliuer Ierusalem into his hands. So hee returned to Aielona, and perceiued the hearts of kings to bee in the hands of God. The next morrowe brought Titus all his armie to Ierusalem, determining to encampe himselfe vppon the mount Oliuet: wherefore hee first spake vnto his souldiours in this wise: This day yee go to fight
against

against a mighty nation, whose warriors be as strong as Lyons, valiant as Liberds, and nimble as Fawnes that run in the mountaines, to ouerturn chariots, and such as sit vpon them. Now therefore take good hearts vnto you and be couragious, for it so stands you in hand. Do not thinke them to bee like the nations that heretofore yee haue had to do withall: I my selfe haue experience otherwise of their valiantnes and sleights of war. This said, he marched in aray most strongly, that they should not be scattered asunder, and gaue them charge, specially to the vaward, to take heede of stumbling vpon Welles & Cesternes, whereby they might bee hindered, for as yet the day was scarce broken: and besides this, Titus had knowledge how the Iewes fearing of his coming had digged secret trenches and pitfalls. Wherefore to auoid them, he led his hoast to the mount Oliuet, in which place it neuer came in their minds to dig.

Therefore when hee came to the mount Oliuet, he encamped there against Ierusalem, right ouer against the brooke Cedron that ranne betwene the City and the hill, and many time ranne very shallow. Titus campe was about sixe furlongs from the towne. The next morrow they of the towne
seeing

seeing Titus to be encamped on the mount Oliuet, the Captaines of the seditious with their companies assembled together, and fell at argument, euery man with another, intending to turne their cruelty vpon the Romanes, confirming and ratifying the same attonement and purpose, by swearing one to another, and so became peace amongst them. Wherefore, ioyning together, that befoze were thre seuerall parts, they set open the gates, and all the best of them issued out with an horrible noise and shoute, that they made the Romanes afraid withall, in such wise that they fled befoze the seditious, which sodainely did set vpon them at vnawares. But Titus seeing his men flee, rebuked them, saying, Are yee not ashamed of this timorous cowardnes, when yee are so many, and a hundred for one of them? What ignomy is it, so many to be repulled of so few? Wherewithal Titus staied them, and brought them manfully to withstand the Iewes, so that very many were slaine on both sides. But the Romanes were not able long to abide the force of the Iewes, albeit that Titus with his picked and most valiant Souldiers did manfully keepe their ground, and neuer reculed. Titus also labored and encouraged the rest to fight, but they

were

were so dismayed that they wist not what to do. For to forsake Titus they were ashamed, and to resist the violence of the Iewes they were not able. Notwithstanding Titus and all his companie made his partie good against the Iewes, who at length left the field, and withdrew themselves toward the towne. Then Titus being wroth with his souldiers, that they had fled from the Iewes, said vnto them: Shall I not be reuenged of these Iewes? Shall so few of them put vs to flight, not able to stand in their hands? and will yee flee or recule seeing me abide by it? The next day Titus tooke all his armie, saue a few that he left in his campe to keepe his baggage, and went downe the mount Oliuet, setting his men in battaile ray, even against the gates of the City. Then exhorted hee them to play the men, and although they were come downe the hill, yet they should not feare the Iewes for their campe that they had left behinde them, for the Brooke Cedron (saith hee) is betwene our camp and the Israelites. With these words they were encouraged, & determined to encounter with the Iewes vnder the walles hard to the gates of the City, trusting to the safegard and defence of the Brooke Cedron. The captaines of the seditious likewise used

policie:

politic: for they diuiding their men, sent one company to passe sodainly y^e brooke Cedron to inuade and spoile the Romane camp that was left in the mount Oliuet: these therefore went and fought with the Romans vpon the mount, and drove them out of their campe. Titus looking behinde him, and perceiuing that the Iewes had gotten ouer the brooke, and were in hand with his men, he was wonderfully afraid, seeing himselfe environed with battailes on euery side. They within the towne, when they saw their fellows once at the mount Oliuet, they opened the gates, issued out with al their power that was left in the towne, and encountred with Titus, where he had set his men in aray ouer against the gate, where they made a great slaughter of the Romanes, which (desirous to auenge the shame gotten the day before) fled not, but stoutly withstood their force. Also the Iewes tooke heart to them, fought manfully, & beat down the Romans, that at length they tooke them to flight toward mount Oliuet, so that in their flight many of them were slaine by y^e Iewes that pursued the chase. Upon this, diuers of Titus souldiers (seeing themselves beset both before and behinde) counselled Titus to flee with them to y^e mountaines to saue his life,

lest

lest he should be slaine by the Iewes, and they all together with him. For thou (say they) art a great Lord of many kingdomes, and God shall one day bring thee to the imperiall crowne of our lord thy father. Now therefore if thou shouldest be slaine of the Iewes, we are all but dead: and what good should thy death doe either to thy selfe or to other, to be slaine like one of vs? Titus would not be ruled by them, nor receiue their counsell, but kept his ground boldly, without once turning his face, saying, I will choose rather to die with honour, than to liue with shame. And with that he rushed vpon the Iewes that were nigh him, and compelled them to recule. When the Iewes that had environed y^e Romane campe, saw that, they left the Romanes, and came flocking about Titus by routs, assailing him on euery side, indeauouring also with all their might to ouercharge him. Where through in y^e place was a sore and vehement fight, and much people slaine on both parties: yea, Titus escaped narrowly from being slaine in that fight, and had died indeed, if certaine of his valiant souldiours had not returned vnto him, and rescued him out of the Iewes hands. That day were the chiefe of Titus souldiours slaine. When the Iewes retired

to

to their place at the walles side. They also went to the mount Oliuet, returned homeward by the brooke Cedron. The Romans seeing that pursued them, whereupon the Iewes returned againe vpon the Romans, who fled by and by. Thus the Iewes put the Romanes to flight thise vpon one day. It came to passe then, that y^e externall wars paused, and intestine ciuel warres returned most terribly amongst the seditious at Ierusalem. For vpon the first day of the high sollemne feast of Pascheouer, Captaine Iehochanan and his men came into the Temple of the Lord, where he was honourably receiued of the Priests & Elders with the rest of the communalitie. And when they were within, they cast off their vpper garments, vnder which they were armed with coates of sence and swords tied to their thighs. After that they beset the doores, and laid hold of the priests, slue them and the people also, their heart was so cruelly bent against their brethren, neither regarding y^e reuerent countenances of old men, nor inclining to y^e praierers of them that besought them, without sparing women or children, no not the sucking babes. This done, Iehochanan stood vp and opely protested, that neither Schimeon nor Eleaser, nor any of the rest of the Captaines

faires of the Seditious, nor any man else, should haue the soueraignty in that city, but he. The other hearing that Iehochanan had wrought such displeasure to the people of God in y^e temple, rose together, and slew very many of Iehochanans part, but in the meane season, what of the one part, & what of the other, the Israelities went to worcke, and were slaine in great number. Tydings came to Titus, how the Iewes conspired against themselves and slew one another daily, whereat hee reioyced greatly; and came with his whole host to the towne, where he found certaine Iewes without that had fled because of the rage of the ciuil wars. When they saw Titus, they came & besought him to enter y^e towne, & deliuer them from the cruelty of the seditious, and they would be his seruants: for these wars had made them almost weary of their liues. Yet Titus gaue little credit to their tale, although they made many wordes to perswade him that it was true. For he remembred that within three daies afoze, he saw the Iewes fight against him eagerly, al with one accord, so earnestly one rescuing and defending another, that no discord appeared to be amongst them. Wherefore he would not trust their words, in that they required succour, and offered to

yeelde. And as they were thus debating the matter, sodainly they heard an uprore in the town & wonderfull hurly burly, some crying open the gates, and let Titus come in; other cryed, shutte the gates, and let not the Romanes come in. Then certaine vpon the walls called to the Romans, speedily to come vnto the towne, and they would then open the gates, that they might enter in, requesting the Romans to deliuer them from the tyranny of the seditious, least (say they) we should be all slaine by the hands of these rauinous and cruell seditious persons. The Romanes therefore ranne to the gates, and when they approached nigh the walls, and were come within danger, the Iewes hurled stones from the walls, and shot arrowes at them, slaying very many of the Romanes. The other Iews also that were without the towne, and had besought Titus to deliuer them from the hands of the seditious, again do assaile the Romans that were gone to the walls, with much force, that many of them they slue, the residue they put to flight, and the Iewes followed the chase almost to Aielona. When the Iewes mockt and flouted the Romans, calling them fresh water souldiours, men of no experience, and innocent fooles, that neuer saw the traines of war

warre before, clapping also their targets, and shaking their swords against them in mockage. The Romane Captaines seeing these things, they took great disdain at the matter, and in a great ire would haue turned backe vpon the Iewes againe, had not Titus caused the retraite to be blownen. Upon this, Titus assembled all his counsellors, Captaines, and souldiers together, and said vnto them in this wise: I haue a sufficient triall, and vnderstand well enough your valianthesse and courage (most worthy men and souldiers) which farre passeth the strength and man-hood of all other Nations; and not onely in this most excellent vertue doe yee excell: but also in knowledge and sleights of warre, in wisdom and fore-cast yee haue bin chiefe of all other. Now therefore brethren and friends, I maruaile not so greatly at the Iewes subtilty and craft in their swearing to you, for the perswading of a thing, and after keepe not their oath: but this seemeth wonderfull vnto me, that yee suffer your selues still to be deceiued of them, and to be slaine by their wiles. For all the wit yee haue, could not deliuer you out of their snares, but now yet againe the third time yee haue approached the walls, and this is the third time yee haue bin put to

the foyle for your labours. And all this cometh because ye will not be ruled by me, but transgresse your Generals and Lords commaundement. But now my brethren, take heed what ye do hereafter, it becommeth you not to disobey my words, which ye haue done oftentimes. Do you not remember a certaine noble man of our countrey, in the warres of Augustus Cæsar against the Persians, how he put his owne son to death, because that contrary to his fathers commaundement (who was grand captaine of the army vnder Augustus) he had fought with his enemies, yea although he killed 3. Persians. But what speake I of once: ye haue oftentimes set light by my commaundement, skirmishing daily with the Iewes, and that without all discretion, rashly & out of order: whereby you may gather, your enterprises haue no good successe. If you continue these manners, it shall redound vnto your owne dishonours. Wherefore it were better for you to leaue off these parts, & lay away your pride, consumacy, and stubbornnesse: which if ye do, things shall be in better safeguard. Much more spake Titus to his men, rebuking them sharply, not mentioned here, but declared at large in the volume ye wrot vnto the Romanes. When he had
said

said, his Princes and Captaines fell euery one prostrate to the earth, and besought him of pardon for their rashnes, in that they had so vnadvisedly & without order against his minde, encountred with the Iewes. Then Titus taking pittie of them, pardoned them, requesting them to beware hereafter that they commit nothing against his commaundement, neither in word nor deed; and so doing, they should haue his fauour, and auoid his displeasure, and danger to death for the contrary. But if they refuse to do it, he wold not spare any man whatsoever he were that should transgresse his commaundement, but put him to death, and giue his body to be eaten of the foules of the aire. They answered all with one voice. We are content with these conditions, and will doe whatsoever thou shalt command vs. After this, Titus considering how earnestly the Ierosolimites were set one against another, how they were become such cruell enemies, that each of the conspired others death: he caused the pits, cisternes, and trenches that were about Ierusalem to be damnd vp & stoppt with earth, that the waies might be leuelled for his army. This done, he encampt himselfe neerer the wals. Against which attempt the Iewes issued not out of the City after their accusto-

med maner, to put them back from y^e wals. For Schimeon was otherwise busied, he had entertained ten H. men of the best of the seditious Iewes, and ioyned himselfe to Iacob the Edomite, Captaine of nine thousand Edomites: with whom he had made a conspiracy, vtterly to destroy Captaine Iehochanan. And setting vpon him, they compelled him to flee into y^e court of y^e Temple, where he remained in the gate of the entrance of the Temple, with 8000. and 400. good men of war, all well appointed in iackes. Eleasar also was against him, and ioined with Schimeon, becoming an enemy to him that before had saued his life, and so they both together assailed Iehochanan, neglecting the defence of the Towne. By this meanes the Romanes encamped themselves about the wals at their pleasure, raising towers, & casting trenches to plant their great Rams vpon, to batter the wals. The common people of the Iewes, that were vnder the rule and gouernment of the 3. seditious captaines, namely Schimeon, Eleasar, and Iehochanan, (which although they were ill enough all, yet the tyranny of Iehochanan far passed Schimeon, and Schimeon was farre worse then Eleasar, though Eleasar was the head Authour, and the first beginner of

sedition

sedition in all Israel,) were amongst them as sheepe ready to be killed. For the foresaid seditious captaines due the people at their pleasures, and deuided them into bandes, casting lots vpon them who should haue which, soe that one had anothers men, and another man his. And this did they not only with their owne men, but also with all the rest of the people, in such wise that when the Romanes made any assault, then ioyned they together as one man to resist the Romanes: and when they had giuen them a repulse, then would they retorne to their ciuill wars, and fall together by the eares among themselves. Extreame and dreadfull was the ciuill conflict at that season, betweene the three foresaid captaines, and so soze, that the blood streamed downe the chanel out of the gates of Ierusalem, like as a brooke that runneth out of a fountaine and wel-spring. The Romanes seeing it, were moued with much pity, so that they wept bitterly. But Ioseph that was among them, was stricken with so great heauinesse, that he burst out into a sorrowfull lamentation, lifting vp his woefull voice in this wise.

Alas, alas Ierusalem, the city of the great King, how shall I now call thee at this day? or what name shall I giue thee? Sometime
 S 4 thou

thou wast cald Iebus of Iebusæus that builded thee first in all this land. After that thy name was Zedek, that is, iustice, wherupon King Iehoram was called Malkizedek, for he was a righteous King, and because he reigned in thee with Justice, therefore was thy name Zedek. When righteousness had abiding in thee, & thy bright star that shined in thee was Zedek. Moreover in his time wast thou called Schalem, as the Scripture witnesseth, & Malkizedek King of Schalem: and that because the equity of the people that dwelt in thee was then fulfilled. For at that time chose Abraham our father of worthy memory, to worship God in thee, and to take thee to his inheritance, to plant in thee the roote of good workes. Wherupon the tabernacle of God remayneth in thee to this day: as it was revealed vnto the same our father Abraham. In thee (say I) is the sanctuary of the Lord. For in that place did Abraham bind his only sonne vpon the top of one of the hills that is called mount Moriah: holy and hallowed: and therefore art thou called Jerusalem, because our father Abraham (of famous memory) called the place of the sanctuary Adonai-jireh, the Lord that seeth: then thy late name being Schalem, this ioyned to it, made it Hierusalem. For the Lord

God

God shall beholde the place of thy Sanctuary, at what time it shall be Schalem, that is, pure, vncorrupt, without black or spot: but whensoever it is polluted or defiled, as it is at this day, then will he turne away his face from it. Furthermore thou art called Jerusalem therefore: because that who so understands the dignity & worthines of the place wherein thy sanctuary is, shall bid the angels of heauen to teach in it the doctrine of the holy Ghost, and the spirit of wisdom and understanding, wherewith little children, & the vnlearned in thy land, may be made wise. He also that ministered in the temple, had on a garment of 4. colours, Scarlet, Violet, White, and purple. Scarlet in respect of the heauens that be aboue the firmament, Violet & White colours (which be made of flaxe) because of the earth of which they came; finally purple, in respect of the sea where purple is gotten. Therefore when as y^e priest came into the temple to minister, apparelled in these 4. colours, hee saide before the Almighty God: I am come to present my selfe, here in thy sight (O Lord of y^e world) in foure kinds of colours, that represent the partes of thy world, and in such wise do I appeare before thee, as though I should bring all the whole world into thy sight. Moreover, the afore-

sayde

saide apparel was garnished with pure gold
and precious stones, after the likenesse of the
tribes of the sons of Iacob, who was called
Israel: that in that garment he might haue
the soueraignty befoze the Angels that be a-
boue, and by them preuaile to bring the ver-
tue of the holy Ghost: by the which they
should obtaine wisdom that dwell in thee,
and prospering in their study and faith, they
might haue wisdom and vnderstanding
together. His loynes also were girded with
linnen slops, wherewith he couered his se-
cret parts: for it becommeth priests most of
al other persos to be shamefast and bashful,
specially when he should minister in the two
sanctuaries. For there are two sanctuaries,
the vtter, and the inner, which is the San-
ctum sanctorum, or holiest of all. In the vt-
ter, the priests minister as the high Priest
commandeth them: but in the inner, that
is, the Sanctum sanctorum, entreth no man,
save the high Priest only, and that but once
a yeare. For in it was the Arke of the coue-
nant of the Lord, in which were laid vp the
two tables of the covenant that God made
with the people of Israel in the mount Sinai.
There is also the rod of Aaron, that flour-
ished and brought forth leaues. All these
were in the temple, whyles it was yet stand-
ing

ing. Duer against the Sanctuary, were 14.
staires or steps, vpon the which appeared
the miracle to King Ciskiahu. And thou Je-
rusalem at that time wast stronger then o-
ther Cities, Lady of prouinces: for great
Kings and Princes builded thee. King He-
rod much exalted thee, raising thy wals on
height, and besides that also, defended thee
with other wals, that he, namely Antonia,
of Antonius a Romane, who liberally gaue
much money toward the repairing of the ru-
ines and decayes that were in thee. Now
cometh it to passe therefore that thou art
brought thus lowe: and Gentiles haue the
rule ouer thee now, and besiege thee, raising
thee, and casting thee downe: yea, they are
now in the midst of thee. What be to vs for
our sinnes, for the heavynesse of thy strength
is dashed, thy Sanctuary is troden vnder
foote, and made a sinke of the bloud of slaine
persons. Drinke now of thy cup (O Je-
rusalem) with thy daughter Sion, drinke
I say, the cup of veration and grieve togi-
ther with hir: for yet the time shall come,
that visitations shall be reuealed, and redemp-
tion also it selfe, that thy childeuen shall re-
turne to their Coasts, with the health of
their Redeemer. Then shall be the time of
friendship, and then shalt thou drinke the
cup

cup of health and consolation. After that Titus went to view what way he might best assault the City, and as he deuised with himselfe, he espied a plain on that side where the sepulcher of Iochanan the high Priest was; wheras he staid a while and sent one of his captaines that were there with him, called Nicanor, to commune with the Iewes that were vpon the wals, to moue them to peace, willing him to say thus vnto them: Friends, my Lord Titus is desirous to spare you, and to make a league with you, that you might be at quiet, and out of this danger of destruction. And if you be so disposed to consent thereunto, Titus shall make a league with you yet before night. Nicanor went & spake with the people in such wise, as Titus had willed him. The Iewes gaue him no word to answer, but held their peace, wherfore Nicanor spake to them againe, and as he was talking to them, one from the wals strooke him with an arrow, and killed him. At wher- at Titus was exceeding wroath, that they should shoote at his Captaine offering them peace, and his death grieved him maruailously. Wherefore he commanded ladders, brakes, slings, piron Hammes, and other engines of warre, to be brought to assault the towne. So the souldiers brought an piron
Ram

Ram to batter the wals, and planted it vpon a mount accordingly.

The Iewes seeing that, were soze affraid: wherfore the three Seditious Captaines loyned themselves in Friendshippe, and forthwith opening the gates, issued out, and beate the Romanes from their peeces and engines that were now ready addressed, setting fire on the Ram, slings, and al the other engines, a few excepted, which Titus, & his men saued from the fire. In this conflict, the men of Alexandria that serued Titus, behaved themselves like tall fellows, in the rescuing of the slings from the Iewes: yet the Iewes preuailed, and got the vpper hande of them, till Titus came with strong power of picked men to succour the Alexandrians, whereas twelue of the stoutest Iewes were slaine.

In the same skirmish Iehochanan a Captaine of the Edomites, that came to ayd the Iewes, was slaine by an Arabian, that came behind him, & stroke him with an arrow, whiles hee was talking with the Romans that intreated him to come to them. For whom the Edomits mourned & lamented soze, for he was a good man of war. The next night certaine of the seditious, chiefly of Iehochanans & Schimeons company, issued
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out, and came to the three wooden towers that Titus had erected before the walles, to view out of them the towne, and to see what the Iewes did; where he had also set both within and without them, for their defence, a great garrison of valiant souldiours: whose ever were nigh the towers, these the Iewes slue, the other fled to Titus campe. The Romans that were in the towers, knowing nothing of the matter, and trusting to them that were set about the towers for their safeguard, slept all the night. After the Iewes had thus slaine the Romans watch, & put them to flight, they came to the towers with salues, and cut the feet asunder, so that they fell sodainely together with them that were within, which were very many, & slue them every one. Titus hearing the alarm, and the crashing of the falling of the towers, was soze afraid, and all the whole army, and not knowing what the matter was, they durst not stirre toward it: so the Iewes returned cleare into the towne. On the morrow Titus brought his whole power to the wals, and while the Iewes were at contention in the towne, he addrest another yron ram, wherewith hee sodainly stroke the vpper wall, and battered it through: Whereupon the people that guarded that wall, were faine to

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withdraw themselves within the safeguard of the second wall. Then Titus commaunded his souldiours to rase to the ground that wall that hee had pierced, and to carry away the stones thereof, that they should be no let nor hinderance to his men. This was the most substantiall and strongest wall of all, thicker then both the other, and was builded by Herod. The Romans labouring earnestly in the defacing of the vpper wal, were slaine in great number by the Iewes from the middle wall, before they could finish their purpose. The chiefe of the Iewes, perceiuing that Titus had not only taken but also quite pulled downe the vpper wall, and how there was now but two walles left about the towne, it went to their hearts, & made them looke about them. Wherefore againe the seditions now earnestly do think of vnity, and concord among themselves, so that they deuised the Colone amongst them into three wards. Iehochanan was appointed to that ward that is on the north part of the temple, beside the Antonia, that part of the towne that was toward the tombe of Iehochanan the high Priest, was attributed to Schimeon. To Eleasar was committed the keeping of the wall. These exhorting one another to play the men, did valiauntly resist the Romans

maines

manes: so that the conflicts then beganne to be sore and hard. The Romanes for their renowne and fame, layd on load, & the Iewes againe stucke stiffely to their defence, seeing their end at hand if they were slacke. Titus now and then exhorted his souldiours to play the men, promising them that would valiantly make any enterpryse vpon the Iewes, aboundance of gold and Siluer, and much honour withall. Then kept forth one of his souldiours named Longinus, and put himselfe amongst the routes of the Iewes that were issued out of the Towne, where hee slew a couple of the chiefe of them, and presently recovered himselfe againe within the aray of the Romans. But the Iewes shrunk not from the Romans, for they were in a feruent rage and wonderfull disdain: and to further their courage, Schimeon came to his men, and cryed vpon them with a lowd voice saying: For the reuerence of **G D** (friendes) flee not this day, whosoever doth flee, let him bee sure hee shall die for it, and his house destroyed. Titus also admonished his to keepe their aray, and not to giue backe to Schimeon. Then went hee himselfe to that part of the Towne, Iehochans warde was; there hee caused an Iron Ramme to bee planted and bent against

gainst the wall, (for there was a very large plaine.) There was at that time in Ierusalem, one called Kantor, who got to him a company of the seditious, and shot from the wals into the Romans army, where he slew very many, compelling the rest to retire. This Kantor with 9. other tall fellows, whereof he was the Decurian, defended one part of the Towne. Now as the Romanes bended the ramme to batter the wal, Kantor cryed vnto Titus, I beseech the my Lord Titus, be mercifull to this most famous City that is almost beaten down already; do not deface it vtterly, but take pity of the sanctuary that is in it, and destroy not the habitation of the Lord God. Titus at his request commanded his men to stay, and to leaue off battering the wall. Then said he to Kantor, Come forth hither to me, and thou shalt saue thy selfe, I will pardon thee, thou shalt not be destroyed. Kantor answered, I will see if I can perswade these my fellows to come with me. But he did it vpon colour, for none other cause, then craftily to trifle out time, whereby he might cause Titus to leaue off the assault for a while. So hee spake vnto his fellows which knew his minde, that the Romanes might heare.

Let vs go downe & flee to the Romanes army

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mie. When they drew out their swordes as though they would kill him, & striking vpon his harnesse, hee fell down to the ground in the sight of the Romans, which were ignorant of his deceit. When one of the Romans let flie an arrow, that wounded Kantor vpon the face, and glauncing from him, Que another that stood by him. When Kantor cried out, What do yee? will yee shoote at vs that desire to be at peace with you, which ye graunted your selues, and now will breake your promise that yee made vnto vs? Is this the reward my Lord Titus that thou renderest mee, for going about to flee vnto thee? that thy souldiours should shoote at me, hearing me to require conditions of peace? Now therefore my Lord, may it please thee to send hither some man of honour, to whom I may come downe and receiue assurance of thy promise, to bee as one of thine owne men. Titus thinking hee meant good faith, spake vnto Ioseph, willing him to goe and make peace with the Iewes in his name, then to bring him vnto him, that hee might finde safegarde of his life, from the common destruction. Ioseph answered, Why wilt thou send mee? What haue I offended thee? haue I not euer done thee true and faithfull seruice? Therefore if thou beare me

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any good will or fauour, send me not vnto him whom I cannot trust. For Ioseph mistrusted some subtilty, knowing Kantor afore. So Titus sent one captaine Iarus, who said vnto Kantor, come downe and let vs go together to Caesars sonne.

Kantor desired him to holde abroad his cloake lap, that he might hurle him downe his money that he had there, (lest the Iewes perceiuing it, would take it from him) and then hee would come downe. And as Iarus held vp his lap to receiue the money that Kantor spake of, Kantor with all his might cast downe a great stone, which Iarus espieing, leapt aside and auoided: but it light vpon one of his fellowes, and slew him. Titus was wonderfull wroth at this, and forthwith planted yet another yron ram against the wall, and at length laid it flat vpon the ground. Then commanded Titus to make fires about the wall, whereas the Iewes should escape by. Kantor seeing that, would haue fled, and as he made haste to escape the fires, the weight of his armour bare him downe into the fire, and there he died, more desirous of death then life. Then entred the Romanes within the second wall, against whom the seditious issued, and fought with such vehement force, that they preuailed a-

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gainst their enemies, slue many of the Romanes, and forced the rest to retire vnto the first wall that they had beaten down afore. In this skirmish Titus himselfe took a boine, and shot at the Iewes in such wise, that not one of his arrowes were spent in vaine, but that it did some annoiance vnto the Iewes. The Iewes notwithstanding gaue them no repulse from the towne, and they were not able to make their party good with them. Within foure daies after, came vnto Titus a new supply of souldiers out of al quarters for aid to the Romanes, by whose helpe they preuailed against the Iewes at such time as they issued out of the town, and constrained them to withdraue themselves within the wals. Yet Titus pittying the miserable state of the City, Temple, and people of the Lord, at that time commaunded his people to withdraue themselves from the wals, and to leaue off the assault for a while, that he might offer peace vnto the Iewes, to see if they would now be content to submit themselves vnto the Romanes, to haue quietnesse and rest without danger of destruction. Wherefore he gaue them truce for fower daies. And vpon the fift day he came to the gate of the City, whereas hee straightway espied Schimeon and Iehochanan together

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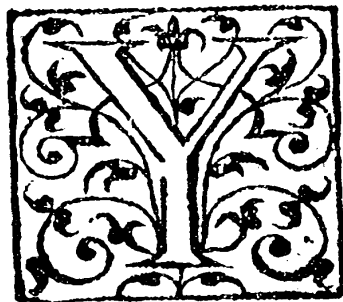
preparing fire to destroy the Romanes Engines of warre: for all the Iewes had agreed together with one accord, and one minde, still to withstand the Romanes. Wherefore Titus perceiuing the Iewes to be so desperately set, that they had euened bowed their liues to death, he began to offer and propose vnto them conditions of peace, and sharply to reprove and blame their obstinate stubboznesse: saying, I haue now wonne two of your wals, and ye haue but one left. Wherefore, if ye will continue still in this selfe-willed forwardnesse, what will ye doe (most miserable creatures) when as I shal atchieue also the third wall, and quite destroy your City, pulling downe your Temple and all? Why do ye not rather fauour and spare your own liues, your wiues and children? But the Iewes set vpon a sullen obstinacie, would in no wise heare Titus speake. Wherefore Titus sent Ioseph to declare his minde vnto them in Hebrew, that they might safely credit his promises, and the peace that was offered. Ioseph therefore went, and stood ouer-against the gate, keeping himselfe aloofe off, for he was afraid to come nigh the wall, knowing that the people hated him, because he had yielded himselfe to the Romanes. Hee called

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therefore vnto them aloud: Hearken all ye Hebrewes and Iewes, I will declare vnto you that shall be to your commodity. When the people gaue eare vnto Ioseph who spake vnto them in this wise.

An Oration of *Iosephus*, to the Citizens of Ierusalem.



You should ere this (good people of Ierusalem) haue fought so earnestly, whildest your Cities were yet standing, & your land replenished with people, ere euer this mischief had lighted vpon you. Now that with murders and slaughters amongst your selues you destroyed one another, & polluted y^e Temple of the Sanctuary with y^e blood of y^e murdered, haue not spared your owne liues, you are become few in number, a smal sort of you left: what hope haue you to preuaile? Againe, you haue prouoked a valiant nation, which is ruler ouer all people, and hath subdued all other lands, which also hath those nations in subjection vnder him, which sometime raigned ouer you. Besides this, you wage battaile with the Romanes without all discre-

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tion and wisdom, without any remorse of this most famous City, without any ruth of the Sanctuary of y^e Lord, without any compassion of your owne liues. Neither yet do ye forsake your purpose, for I perceiue you to continue in this self-will to withstand the Romanes still; which is nothing els then to spread abroad this calamity, further both on the people of God, and on his holy Temple. Albeit, I am not afraid onely for this holy Temple, and most renowned City, lest it should be rased and destroyed: but for the sacrifices & burnt offerings, lest they should cease, as the daily sacrifice is ceased. And why? because we haue sinned against our Lord God. Wherefore is his shadow departed from vs? because that in this same Temple we haue kept wars, making it an habitation for the wicked, a tabernacle of seditious persons: yea, euen the Ministers and holy men of God haue ye murdered, and within the wals of the Temple haue ye shed innocent blood without measure. See now (deare brethren) marke what ordinance, what engins, what instruments of destruction are addrested to beat downe y^e Temple, the fire is already kindled to set on fire the sanctuary. And loe euen your very enemies are so pitifull of your Temple, & they would

not haue it declared. But you (deare brethren and friends) why are ye led with no remorse of your selues, that your enemies may once remoue from you these engins of warres: what haue you now left to trust vnto, when as two of your walles are already battered downe, and one onely remaineth? You will say peraduenture, We put not our trust in our wals, but in our God. Are ye not aware that your God hath long agoe giuen you ouer, and hath turned him to your enemies, because they haue with greater honour and reuerence worshipped his name, then wee which rebelliously are fallen away from him? Wherefore God assisteth not vs, but our enemies: insomuch, that except it be in such countries, whereas either for extreame colde of the one side, or exceeding heate on the other, no man is able to abide, all Lands, all Nations are vnder their dominion. Tell me, I pray you, what expectation haue you, seeing God hath made them a terrour vnto all Nations vpon the earth, who serueth them? Why will not you obey them, that you may liue and not perish? Doe yee not consider it is come to their turne to rule ouer all, that God hath committed dominion vnto them, and aided them with his assistance? Remember you not

not how God in times past aided the Egyptians, insomuch that they obtained y^e dominion ouer al the whole world: but afterward departed from them, and assisted you to get the soueraignty ouer other nations: After that forsooke you againe, and gaue the Empire to the Chaldeis, Assyrians, & Persians, which raigned far & wide ouer many countries: Now also hath he giuen them ouer and helpeth the Romans these many years, so that they beare rule ouer all. If you will obiect and say, To what intent should God giue the dominion vnto the Romanes, or other nations ouer the world, and ouer his inheritance and people also, which is an holy people, a peculiar and speciall nation of all the earth: should yee not bee ashamed to say this? With what discretion can you wonder at this, knowing that all mankind one and other, are the handi-wooke of God, who exalteth whom he list, and whom hee list he thrusteth downe: We say yee bee the children of God and his proper possession, and yee aspire to the soueraignty: therefore it cannot be that God should determine any thing vpon you by chance, fortune, or sodaine anger and displeasure. I grant. But wot ye what? The shadow or protection of the Lord hath forsaken you, because of your

your sinnes and transgressions against the Temple & his holy Ministers. How can you stay upon his helpe, when as he hath withdrawne his louing countenance from you, and your sins haue made a diuorce between you and him? Oh my deare children & brethren, let neuer this imagination enter into your hearts, for it shall nothing auaille you. Why will you, my deare brethren & friends, make warre vpon the Romanes, when as they are Lords ouer Nations, and pierced the strates of India, and all the Isles of the Sea, euen to the great Ocean Sea, and from thence to all the parts of the East, whose dominion extendeth to the extreame parts of the earth? Yea, euen to Britaine, and ouer all Scotland, which is environed on euery side with Seas, whose people are huge like Gyants, of a big stature, and of mighty courage, most expert archers, and valiant souldiers in battaile. To whom when the Captaine of the Romanes came, they gaue him the repulse, and would not be subdued: but when princes of the Romanes came, they brought them into subiection and seruitude vnder the Romanes. But you say (my brethren and friends) You will rather all die, then serue the Prince of the Gentiles, and that death is better for you then

then life, to be diuened to see with your eyes, the calamities of the Sanctuary of y^e people of God. Search the Histories & Chronicles from the time of your ancestors. When was there any time wherein you were free from the yoke of y^e Gentiles? Do you not know that Iacob our father of worthy memory, who was alwaies with God, toke his iourney into Egypt, to be a stranger in a strange land, amongst a proud kinde of people, lest he, his children, household, and cattell, should perish with hunger? Where he had with him his 12. sons which he had begotten, & dwelt there also with his small family, for feare of the grieuous famine that was at that time. Remember you not when that Iudas with his brethren went downe into Egypt, how Ioseph was moued as a stranger to picke a quarrel against his brethren to bring them into bondage, bearing yet in his minde what iniury they had done him? Wherefore some of them he cast in prison, and hindered the at his pleasure with crafty accusations, especially Iudas, who was the chiefe amongst them, of whom all the Iewes toke their name; who if he had bene so disposed, had bene able to lay Ioseph at his foote a thousand times, not knowing him to bee Ioseph. Wherefore when he was so

so roughly and sharply taunted of him, he might haue killed him in his rage. For he was a very bolde man, and a hardy, and of a noble courage, which surely had not forced a rush to haue slaine the Egyptian, & moe to of his fellowes. Notwithstanding he did not so, but contrary submitting himselfe vnder the yoke of Ioseph, called him his Lord and good master, supposing him to be some Egyptian, humbled himselfe before him, to obtaine his petition, & to get corne, lest his father, his brethren, and their family should dye for hunger. What should I say of Ioseph, so beautifull, so wise and witty a man? Was not he faine to serue in Pharaos house? wherein although his wisdom was wel known, insomuch that Pharao set more by him, then by all the Noble men that were then aliue, was also called Lord, great master, and Pharaos father: neuerthelesse, hee humbly besought Pharao, that he might sustaine his father and brethren with bread, knowing that at that time y^e dominion belonged vnto Pharao and his people, being giuen them of God. And although Ioseph had list to return into the land of Canaan, with al his fathers whole household without Pharaos leave: no man could haue letted him to do it, for hee bare the greatest rule at that time in Egypt

Egypt, yet hee did not so. Benjamin also was likened to a rauening wolfe for his fiercenesse, when hee was fetched againe by force of Iosephs steward, faining a lie vpon him, how chanced he did not kil him? or els when hee alone pursued Benjamin and his other brethren, could not he if he had list haue slaine the fellow, and buried him, so that the matter should neuer haue come to light? Notwithstanding, they did nothing so, nor so: but Iudas wisely weying the exaltations and deiections, the promotions and disgraces, with the common courses of the world, returned againe with his Brethren into the City, went to Ioseph and besought him, vntill his bowels were moued to pity, and he was knowne of his brethren. All these things doth the most holy Law of the Lord rehearse vnto vs, and putteth vs in minde of, for this intent, that we may learne to beare for necessities sake, the yoke of him that hath the preheminance and rule for his time. Neither let any iudge or thinke, that Ioseph offended God, in that hee submitted himselfe vnder the yoke of Pharao: for it is no shame for a wise man to crouche vnto him, whose help he standeth in need of, whatsoever he be, much more if he be a king or a lord: know ye not that our fathers were in

in bondage to King Pharaos in Egypt: But after the Lord remembred his couenant that he made with our Fathers, & had determined to leade them out of Egypt: hee sent Moyses our master, of famous memory, his Angel, his chosen, who knew the Lord to be with him, whereby hee was able to destroy whosoever did rise against him. Neuertheles when he came to Pharaos presence, who then bare rule in Egypt, hee shewed not himselfe in armes, but rather with thunder & haile, that Pharaos might well perceiue and know God was the Lord. But at what time as Pharaos oppressed the Israelites too sore, our master Moses (by Gods helpe) brought them out of Egypt, with a strong hand and stretched forth arme, against the Egyptians, whom he punished with continual plagues, by that meanes deliuering the Israelites out of the handes of their Lords and masters, and bringing them to the mount of God, made them heires full of all goodnes, that is to say, of the most holy law of God. And after Iosua had subdued the holy land to the Israelites, and that they inhabited it, there chanced vnto our fathers, times of aduersities, as is mentioned in the booke of the Prophets, so that they were constrained to serue the King of Ascur a long season,

son, and the Kings of Persia: to the Chaldees also were we in bondage, although not very greuous, but tollerable. Moreover with other Kings of the Gentiles we had wars, and sometimes we were put to foiles, sometimes wee had the vpper hand. Now therefore, my brethren, tell me, what shame were it to you, if you were subiect vnto the Romans? Or what are you, to be compared to other nations that bee vnder their dominion? Do you not see that the Romanes raigne ouer your enemies, and beare rule ouer them that sometime were your masters and haters? Were it not reason that you should loue them, which haue brought down your enemies, and reuenged you of them? Which notwithstanding you haue nothing at all done, but rather haue hated them, as men void of all perseuerance, without weighing and considering, that since the time you were vnder them, yee haue alwaies liued in much peace. And I my selfe when I withstood the Romanes in Galilee, knew verie well that I should be overcome at length, but I could do nothing for the seditious persons that were with mee, which would be in no wise follow my counsell: Yea, it stood me in hand to take heed of mine owne person, that I were not killed of them, after

I had once counselled and moued them to giue vp the Towne. Wherefore seeing the matter stood so, and God knew my heart, I thought best to fight against the Romans as I mought, and when occasion serued to escape to y^e Romans, to take it. Further, when I was in the caue with my forty companions, I had bin lost & vndone, had not God giuen mee counsell, making me a way to escape and saue my life. For they had almost slaine me, because I gaue them counsell to yeld themselves to the Romans, and to obey them. For I saw this was the time of the Romanes to beare rule, and that God had appointed them to bee Lords ouer all nations. For this is his manner, like as a boue hee hath made some to be rulers ouer othersome: even so beneath also he hath set rulers ouer the Kings of y^e earth. Who can controule him that is stronger then he? The Romanes at this present, haue the dominion ouer all lands and people, ouer the Egyptians, Assyrians, Persians, and Chaldees, (to euery one of these you haue bin in bondage) and ouer other nations also, which neuerthelesse till their ground, sowe, mowe, plant, & gather in their fruites: and who hath the profit of these goodes and labour but the Romanes? who whiles the other toile and

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trauell, liue in peace and rest themselves.

Wherefore marke this also my brethren, The Kings of Macedonia once had the rule of the whole world, specially in the time of Alexander of Macedonia, but at this day their Empire is taken from them, and they are become subiects to the Romanes. They when the Romans first set vpon them, were very haughty and coy, determining to resist the Romanes: notwithstanding they were overcome of the Romanes, and are vnder their subiection at this day. What should I speake of the people of the Philistines, which heretofore alwaies haue bered and annoyed you? doth not the meaneest amongst al the Princes of the Romans beare rule ouer them?

What hope then haue you to escape, when ye know the Philistines were euer stronger then you, and you were oftentimes overcome of them? as for example, Saul your King was slaine by them. But you will say, David the annointed of the Lord of Israel, pulled them downe, and brought them into subiection. Note yee what? then God looked vpon you with a fauourable countenance, and fought your battailes himselfe: but at this day, he is in no wise present with you, for he hath turnd away his countenance

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of saluation from you, because you haue sinned against him. And which of you can say he hath intelligence of the secret of the Lord, or hath receiued any such watch-word, as God gaue at that time vnto *David*? When thou shalt heare a sound of mouing in the toppes of Mulberie trees, then shalt thou set forward, for then shall the Lord goe before thy face, smite the tents and camps of the Philistines. Whosoever (I say) hath knowledge of any such token, let him reueale it to his neighbour, and I could well consent to follow it. But seeing there is no such thing, hearken vnto me my deere brethren, come and serue the Romans in peace and tranquillity. It shall be no dishonour for you, with the kings of Persia to be subiect to the Romanes: they that sometime were your masters, shall be now your fellowes and companions. But if you will perseuere and stand in your opinion still, I will enter into this discourse with you: Tel me, I pray you, when were euer your Ancesters free, and when were they not entangled with the warres of the Gentiles, and the dominion of other nations? Had you not euer the victorie from the time you came out of Egypt, vntill the raigne of Saul the sonne of Cis? So long as the Lord was your king,

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you were in bondage to no man, you serued God as your only king. But after that your euil and corrupt desire stirred you to be irksome to the Lord, and lest he should raign alone, to chuse a man to haue the dominion ouer you, according as the custome was in other nations (I meane Saul the sonne of Cis, and the other kings euerie one) then serued you him, you and your sons, and the chiefest of you became his ministers, your goodliest daughters were made his confederationaries, his cookes, and his bakers, After Saul raigned *David*, of worthy memory, who ruled ouer many nations. But hee also brought you into bondage, and put diuers of you to death, to satisfie his pleasure withall. He being dead, you serued Solomon his son, who neuer a whit lesse then the other, euen as hee listed, exercised dominion ouer you: hee also tooke vp your sons and your daughters, and made them his slaues.

After this, came other most wicked kings: so that from that time your countrey began to go to wracke, and hee that was the best amongst the was Rehoboam, which said vnto you, My father corrected you with whips but I will scourge you with Scorpions. And so did the rest of the kings, which raigned after him: very few of them pleased God.

All the other wrought abomination, not one of them did any good, or raigned in the feare of the Lord.

And in this maner remained the Empire long time with you, vntill the Kinges of Chaldea came and led you captiue into Babylon, wheras you were kept vntil Choresches time, King of Persia,, who sent you againe into your countrey with a wonderfull deale of gold and siluer, with great honour, which was counted vnto him for righteousness. After Choresches death, rose against you the most wicked kinges of Grece, who warring vppon you, gaue you great overthrowes, vntill God stirred vp the spirits of certaine sage priests of the stock of Chasmonani, that reuenged your iniuries. At that time you were brethren and friends with the Romanes, and friendship grew betwixt you many yeares. After that, you fell from the stocke of Chasmonani, which had deliuered you, and chose one whose name was Herod, who oppressed you grievously. After him, succeeded Archelaus his sonne, hee yet layde a sorer yoke vppon you: wherefore falling from him, yee protested neuer hereafter to serue the Kinges of Iuda. So going to the Romanes, willingly yee submitted your selues vnder their subiection, to serue Au-

gustus the Empero?, who ordered you gently. Whin you serued as other nations did, and it was to your praise, because yee were vnder a good Gouvernour. Therefore now my brethren, and children of my people, what meane you at this present, that you haue determined to dye, and do not rather spare your selues and your children? consider I beseech you, the things that grow vpon the earth, & all liuing creatures, beasts, wormes that creepe vpon the ground, fowles of the ayre, and fishes of the Sea: doe you not see how euer the stronger hath the dominion ouer the weaker: neither is it any rebuke or shame for the weaker, to giue place and obey that which is stronger. For the Ox and the Goat are in awe of the Lyon, the Ram and the Ewe of the Wolfe, the Cowe and the Lambe feare the Beare; the Goate, the Lybarde, the Hawke is affraide of the Eagle, the Dove of the Hawke. Weigh the manner of beasts and birds amongst theyr owne kind, you shall see euer the bigger and stronger to be master ouer the lesse and weaker. And so in all other things, the stronger sette themselves befoze the weaker alwaies. Wherefore ye mortal men learne ye hereat: did not one God make all things, & he himselfe hath dominion ouer them all notwithstanding,

standing, all things are so knit together amongst themselves, that no one thing can stand without another. But hee that holds vp all things, is the blessed God, who if he list, can bying them all into dust againe; his name be extolled for euer. Take example I pray you fro the parts of the whole world, you shall see one part to bee in subiection, another to beate rule. Be not then too stiffe-necked to peruert the naturall courses of the world, but rather let your election follow the causes and events of the same: which if you do, you shall be esteemed for wise men. Now my deere countrymen, neuer thinke it shame for you to serue y^e Romans: it is time for you now to turne to the Lord with your whole hart, and then you shal haue the dominion ouer other nations, according to your desire. This shall then come to passe, when you folloin your Lord God with all your strength. Therefore neuer thinke that the Romans, which haue rule ouer you at this day, are of lesse power the other people that heretofore haue had the dominion ouer you. For they are a mighty natio, their empire and rule ouer other people they haue from aboue, as I haue proued to you by the similitudes of brute beasts, which according to nature beare rule one ouer another, Now

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withstanding in mankinde it should neuer haue come to passe, that the bigger should so haue dominion ouer y^e lesse, vnlesse for their sins, for the which they are so punished, that one is compelled to bow his neck vnder another's yoke. Now therefore my deere people, take humility and meekenes vnto you, neuer couet to alter the law of nature, but rather receiue my words & follow my counsell; obey the Romans, prest and ready to make league with you, according to their bountifulnes, that yee may liue and do full well. When Ioseph had spoken these things in the hearing of the citizens of Ierusalem, they burst out and wept, gnashed with their teeth, and railed at Ioseph ouer the walles, hurling stones and darts at him to haue killed him. Therefore when Ioseph saw they would not follow his counsell, but were so stiffe-necked, he began to rebuke them, crying vnto them in this wise, Woe to all stoward people, and such as rebell against the Lord God: What meane yee you wretches? what haue ye to leane vnto that ye are so stubborne, when neuerthelesse the Lord is gone from you? For you are wicked people, and haue sinned against him. How can your sins be purged, which you haue committed in y^e temple of the Lord, by shedding

of innocent blood, without all mercy: We are most guilty, for ye haue fought in the temple and sanctuary of the Lord, ye haue defiled it wth dead bodie of them which ye haue slaine in the very midst. Besides, ye haue suspended and unhallowed the name of the Lord with making of Warres vpon the Sab^{both} day, vpon your solenne and festiuall dayes.

Tell me now ye froward rebels, whether did euer your fore-fathers preuaile against their enemies with speare & shield, or rather with prayer, penance, and purenes of hart, wherewith they serued God, & again he deliuered them: But you, what haue you to trust vnto, when as y^e are vnfaithfull: Your shadow and protection is departed from you, & your Lord God aideth your enemies, whose power he maintaineth to destroy you. If you imagine to be deliuered with your swordes and speares, you are foully deceiued, whereas God would not y^e should escape y^e hands of your enemies. Open your eyes, and see what Dauid the annointed of the Lord said: For the Lord will saue neither by sword nor speare. Call to your remembrance (ye ben soles) Abraham your father which begott you, by what meanes hee ouercame Pharaoh the King of Egypt, who violentlie had ta

ken away Sara his wife fro^m him: surely none other way did he obtaine the victorie then by prayer to the Lord, who stirred the spirit of Pharaoh, and put him in minde to restore his wife Sara, cleane and undefiled. Abraham was quiet in his bed, and at rest from all troubles, but Pharaoh that great Lord and ruler, he was punished in the meane season with great plagues, because of Sara whom he had taken to him by violence, to defloure her; which God would not suffer, but rather encouraged Pharaohs flesh, that he was faine to shew the secret parts of his body to Physicians, to see if they could heale them. But who can cure y^e infirmities which God sends, or who knowes his intents: For who knew that Ieschaciahus biles could be healed with a plaister of figs, or Naman Syrus leprosy with the waters of Jordan, or the bitter waters with wormewood: Wherefore when as no man could cure Pharaoh, he was faine to speak Abraham faire, and to intreate him to pray to God to take away from him this plague, and so by his prayer Pharaoh recovered.

Then Pharaoh apparreled Sara in precious Garments, gaue her gifts of gold and siluer & precious stone, and sent her home honest, pure, and holy, to Abraham, liuing then at his owne house. Isaac when he was driuen out

out by Abimilech king of the Philistines, had with him the bond-seruants of his fathers household, to the number of 800. and 18. with whome Abraham had discomfited five kings, beside many other moe of his family, so that hee had bene strong enough to haue invaded the Philistines: yet he would not do it, but with all meeknes and humilitie, he bled himselfe towards the king of that cuntry. Notwithstanding, after he was driven out of the land, the Philistines came vnto him, and intreated him, saying, We perceiue the Lord God is with thee, &c. as it is written in the Scripture. What shall we say of Iacob, when he fled from the presence of his brother Esau? hee carried nothing with him but a bare staffe, wherewith hee passed ouer the riuer Iordane, as it is written: With my staffe passed I this Iordane. His necessities that hee tooke with him for his iourney, was praier, wherewith hee made al his wars. What was it for which God assisted him when he went away to Laban, and when hee returned from him, when also he was deliuered out of the hands of his brother Esau who sought to kill him. Moreouer, by the way as hee returned, when he wrestled with a certaine man that overcame him. Oh Lord, who is able to

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number the mercies of the Lorde, and the maruailes which hee wrought with our fathers of worthy memory, Abraham, Isaac, and Iacob: what should I speake of Moses our Shepheard, the man of God, that feared the cruelty of Pharao, vntill hee writ in the Lawe, that hee had called the name of his sonne Eleasar: for he said, the God of his father helped him, and deliuered him out of the hands of Pharao. And when hee came before Pharao to deliuer Israell out of his hands, and to leade them out of Egypt: what thing els ouercame he the tyrant withall, then with praier? Did he not ouerthrow y pride of Pharao and his Charmers, onely with the rodde of the Lord which hee had with him? Wherewith also he smote Egypt with tenne plagues, and diuided the Sea into twelue parts. And at the red Sea Moses resisted not Pharao and his host with force of armes, but with praier: wherefore Pharao and al his were drowned in the bottome of the Sea. But Moses sang a song of praise vnto our God, while the souldiers of the Egyptians perished, that came against Moses and the people of Israel with weapons, horses, and Chariots.

Notwithstanding, by Moses praier they were overwhelmed all in the Sea, so that

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not one of them escaped. Who is ignorant of this, that prayer is of more force then all instruments of war: that it speedeth and hasteneth the help of the Lord, and his saving health? Doe you not know when Iosua the minister of Moses, passed ouer Jordan, that hee was a warlike man, and had with him very many most valiant soldiers? neuertheless, he destroyed not the seven wals of Jericho by force of Warre, but all onely with prayer, and with the shouts and noise of the Priests of the Lord, our fore-fathers. Know ye not that prayer auailed Gedeon, when as he with three hundred men, vanquished the whole host of Median Amelik, and the people of the East? If prayer had not helped him, I pray you what had three hundred men bene able to do against so great a multitude? Marke (ye fond people) what chanced in the Arke of the covenant of the Lord, that the Philistines took away.

Our fathers truly were not able to recover it by their swordes and force of armes: but with that Prayer that the iust men of that age made, the Arke was brought again vnto his place. Consider the times of Hezekia King of Iuda, when as Sennacharib King of Assur came vp blaspheming and rayling vppon the Sanctuary of the Lord our God of

of hostes, breathing out the pride and malice of his heart. By what meanes was he ouerthrowen? Did our fathers overcome him by force of armes? Nay without doubt: but with prayer and supplication. For Hezekia the king went and put on apparell meete for prayer: in steede of a shielde, he took sackcloth: for a helmet, he cast dust on his head: and instead of arrowes and a sword, hee set hand vpon prayer and supplication. And the prayer that Hezekias made, mounted so far as an arrowe had bin neuer able to flee: so that his owne petition and prayer, ouerthrow 185. thousand most valiaunt men of the host of Sennacharib. Furthermore the King of Iuda, and King of Israel, and King of Edom, ioyning their powers together, invaded the Moabites, and in a wilbernesse & vncoccupied and barren dry land, they were in great peril and thirst: what profited them their artillery and furniture of warre? Did there not issue out for them at the instant prayer of Elizeus a prophet & man of God, plenty of waters in the desert, a brook in the wilbernesse? Came it not to passe also by the prayer of the same Elizeus, that wonderfull hurly burly, a rumbling, and ratling of chariots of Warre and of horses, was heard in the campos of the Syrians, besieging the cittie

City of Samaria, with the which noise the Syrians being affraide, fled, no man pursuing nor following them? We know also, that by the prayer of the aforesaid Prophet, the famine and lacke of victuals that was in the towne of Samaria, was turned into great aboundance & plenty, insomuch that thirty Ephas or measures of fine meale, were sold for one piece of silver. Doe ye not see (most foolish men) how our forefathers had the victory ever by prayer? But let us come to the beginning againe, and speake of Moses, what time as hee held up his hands towards heauen: had not Israel the upper hand of the Amalekites by his prayer: Iosua also by his prayer stayed the Sunne and Moone in the sight of the people of Israel, and the Sunne stood still in Gibeon, and the Moone in the valley of Aialon, that the evening was changed into noone day, & so Israel vanquished their enemies. Sampson also that most valiant giant, until such time as hee had sinned, did not God evermore heare his prayer, and ever he gat the victorie thereby? After he had once sinned, he decayed, as any other meane person. Likewise king Saul all the while hee walked perfectly and purely, his prayer increased his valiantnesse and strength, but after he had once sinned

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ned, God left him, and gaue him ouer. Dauid also king of Israel, of famous memory, from the time of his youth till his last end, his valiantnesse neuer failed him, and why? because he alwaies was helped by his prayer, neither would he ever fight against his countrey-men and native people, when as Saul persecuted him. Wherefore he prevailed against his enemies, and because he abstained to lay his hands upon his brethren, therfore afterward all nations feared him. Did not Asa king of Iuda, accompanied with a small number of men, make an expedition against the Ethiopians, and praying to the Lord God, said on this wise: We indeede know not what to do, but our eyes are bent vpon thee, &c. Which prayer the Almighty did heare, and the victory followed, so that Asa slue in the campos of the Ethiopians, tenne hundred thousand men. Debora a Prophetesse, by her prayer brought to passe great health in Israel. What shall I tell of diuers other iust and godly women, which by their prayers obtained many things? Tell me (ye mad men) know ye not what Amaziah king of Iuda did: he hauing wars with the Edomites, vanquished them, & led them prisoners with their wiues and childzen, and Idols also, to Ierusalem: then

then fell to worshipping of the same Idol that he had taken from the Edomites, saying vnto them, You are they which haue saued me, therefore do I worship you, and by you haue I ouercome the Edomites. To whom when a Prophet of the Lord came and asked him, Why seekest thou and seruest the Gods of that people, that were not able to deliuer them out of thy hand? By which he taunted the Prophet againe, saying: Who made thee of the Kings Councell: Wherefore after that, hee was no more reprehended of the Prophet, for the Lord had determined to destroy him, as it is written in the booke of the Chronicles of the Kings of Iuda. Therefore he was taken prisoner afterward like a fore, when hee had fought against Ioas King of Israel in Bethschemeth. And so was he compared to a low and vile thorne or shrub, and Ioas vnto the noble and high Cedar tree. Yea, all the evils that euer happened vnto vs in any age, it came of our selues, for our Lord God is righteous in all his workes, that euer he wrought vpon vs. Our enemies did vs neuer so much harme, as we did to our selues, and to our liues. Now the Gentiles toke the precious vessels of our sanctuary away to Babel, & brought vs them againe vndeiled: but we polluted

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and defiled them our selues, and the temple also with innocent blood, which wee shed abundantly within it, adding sinnes to sinnes euer mo, and mo, breaking the law with our euill actes. For who brought the Romanes first against the city of Ierusalem, but Hircanus and Aristobulus? For they being at dissention betwixt themselves, and one hating the other, called the Romanes against this city. Who brought Antoni and Sosius, Princes of the Romanes, against Ierusalem, but Herod being at variance for the kingdome with the house of the Chasmonians: Who also called Nero Caesar to raigne ouer vs? Did you it not your selues? Now therefore why rebell yee against the Empire and dominion of the Romanes? If you will say, because y^e Romane president Edomeus ordered you too bad: had it not been meete rather to complaine of him to the Emperour, then to rebell against the Romanes, and to make warre against them? But you will say wee rebelled against Nero Caesar, because he did vs too much wrong. Wherefore then rebell ye now against Vespasian Caesar, a most mercifull man, and one which neuer hurt you? Or why make yee not peace with his sonne to bee vnder him, according as other nations be, that yee might liue, and not perish?

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with: Haue ye not a sufficiēt pꝛoofe of his clemencie & mercifulnes, when as he had cause to bee cruell vpon no man so much as vpon me, which drew out my sword against y^e Romans, and killed many of them?

Notwithstanding neither he nor y^e rest of the Romanes haue done mee any harme. Yea, rather they haue bestowed many benefites vpon mee: and although I was in their hands, yet they haue saued my life. I confesse, that befoꝛe they had mee prisoner, I would gladly many times haue fled to them, but I could neuer doe it, for I was euerwraide of my wicked companions, least they should haue killed mee, and so my death had bene to no purpose. But now I praise the Lord God without ceasing, because that for his vnmeasurable mercies sake, hee would not suffer me to be entangled in y^e same mischiefes that you be in. Neither would I wish to bee companion of such lost vnthriftes and cast-alwaies as you bee, which haue shed the bloud of innocents in y^e temple of the Lord. And eode if I had bene with you, I should haue bene void of all hope as y^e be, seeing y^e spare not your owne liues, and your owne contumacie and stubburnnes is made a snare for you. Soe I pray you, with how great mischiefes you are laden. First, the

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Lord is not amongst you, insomuch that through the warres which you haue made amongst your selues, almost the waters of Schiloach are dyed vp, which heretofore when the nations made warre against you, flowed in great abundance, and ran ouer the banks on both sides. But you are ouerthwart rebels, that euer pꝛouoked the Lord God vnto wrath, you haue made slaughters one vpon another in the midst of the Temple of the Lord: how can then the glory of the Lord dwell amongst you? Know y^e not because of Korath and his congregation, the Lord said vnto Moses, and to his people: Separate your selues from among this congregation, and I shall consume them in the twinkling of an eye?

But you are far worse the^m they. For without al remorse or pittie, ye pull down y^e temple of the Lord with your owne hands, and your selues set fire on the Sanctuary, which most noble kings, and most holy Prophets builded: and besides al this, y^e neither spare your sons nor daughters. And although I be in the Romanes campe, yet I am not absent from you, for my most dearly beloued wife is present with you, the wife of my youth, whom I cannot set lightly by at this present, although I neuer had children by her:

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but rather loue her most entirely, because she came of a most honest and godly house. My deare father and mother are also with you, very aged persons: for my father is at this day a hundred and three yeares old, and my mother fourescore and five: but the yeares of my life are very few, euill, and full of tribulation and sorrow, about threescore and seauen, neither haue I liued yet so long that according to Nature I should desire to die. Now therefore, if so be you trust not me, but suppose I haue proposed these things to you deceitfully, and that there is no trust of Titus couenant and bond, or that his league should be to your hinderance and discommoditie: goe to, if it come to passe, it shall be lawfull for you to kill my father and mother, and my wife. Yea, I sweare vnto you by the Lord our God, that I shall deliuer my life also into your hands, that you may do with me what yee list: and by that meanes shall the bloud of my parents, my wiues, and mine be in pledge. Therefore let the ancients of the City come forth, & I wil make a league betwixt them & our Lord Titus. And doubt ye not, but as hitherto the Lord God would you should be afflicted and punished by the gouernment of the Romanes: so hereafter, he shall benefite you thereby, and doe you good.

Good, if so be it you will once acknowledge and confesse, that all dominion is changed & altered at his commandement, and y^e God humbleth whom he list, and againe whom he list he setteth aloft. But perswade your selues of this, that as long as yee refuse to be subiect vnto the Romanes, so long you stirre against your selues, Gods wrath and high displeasure: and besides that, deserue the longer, and prolong your redemption and deliverance not onely to your selues, but also to your posterity. Now therefore my brethren, I thought it my part to declare al these things to you, and it is in your power to chuse whether you list: for who so will, let him giue eare vnto me, and who not, let him abstaine from my counsaile. The people hearing these words & sayings of Ioseph the Priest, wept wonderfully, for they could haue bene content to haue followed his counsaile. At this time Titus gaue commandement to all the Romanes, to send againe the Iewes that were prisoners, and the slaues into y^e City. By that meanes he shifted from himselfe the bloud of the seruants, and laid it vpon the necks of their masters: for Titus tooke pity of them through Iosephs oration, and his good counsaile. The common people of the Iewes desired nothing more then to haue

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come forth, and to fall at agreement, to make peace with Titus, but Schimeon, Eleazar, and Ichochanan, captains of the Seditious, set strong watch & ward at euery gate, charging them to kill all y^e should goe forth. Thus were many killed which would haue fled forth to Titus, and y^e City of Ierusalem was closed vp, and no man could get out nor in. In the meane season fell a great dearth and famine in Ierusalem, insomuch, that y^e Seditious searched euery mans house and Celler for foode.

And because a certen housholder withstood them, they killed him. Thus they dealt with all them that dwelt at Ierusalem, till the victuals in y^e Towne was all spent, that men began to seeke dung and very mans excrements to eate, by which meanes much of the people died for hunger. Whosoever at that time could get any hearbs or rootes, mice, serpents, or other creeping wormes (whatsoeuer they were) to eate, he was counted happy, because he had found meate to sustaine and saue his life withall, in that hard famine and terrible hunger. Moreover, who so had any corne in store that no man knew of, he was afraid to send it to the mill, or bake it, because of the wickednes of y^e Seditious, lest they should take away from them their

their sustenance: wherefore many did eate the dry corne vnground in their cellers priuily. At that time also were exceeding rich men in Ierusalem which stole meate one from another, so that the father catcht meate from the son, the sonne from y^e father, the mother snatcht from her children, y^e childre likewise from their mother: and such as fled out at the gates, or otherwise let themselves dolue ouer the wals in the night season, vnawares to y^e seditious persons, the Romanes killed them without. This euill therefore and distresse increased so long, that the people had deuoured all that euer crept on y^e earth from the mouse to the spider, from the newt to the weasell: whereby a most grievous pestilence followed, that innumerable of the people of the Lord died, and there was no man to bury them. When they chanced to find any dead horse or other beast in y^e town, a man should see many Israelites strue & fight for it, in all points like to famished Hauens lighting vpon a dead carcase, so that in such confusions very many were slaine. Therefore when diuers men with their wiues and children gat out of the City to gather hearbs to eate, and chanced among the Romanes, the Romans laid hold of the little children, & killed them, saying, What will dispatch these, least when they

they grow once to mans state, they make war vpon vs as their fathers do at this day. So many as came out of the gates of y^e City now and then, the Romanes killed and hanged them vpon gallooses, ouer against the gates of Ierusalem, to y^e number of 500. After the same maner Schimeon, Iehochana and Eleasar dealt with those Romans whom they could by any traines catch, euen hanged the vp vpon the wals. Whosoever also they could perceiue would flee vnto the Romans, they hanged them likewise ouer the wals to the number of 500. But Titus gaue commandement to al his souldiers, that no man vpon paine of death, should kill any of them that fled out of Ierusalem. For he took pittie of the Israeletes, and ceased not to speake friendly and louingly to y^e Ierosolimites: so that he went yet once againe to y^e wals, and spake vnto the Iewes in this sort. Heare I beseech you the counsell of Ioseph, and come vnto me y^e you may liue, & not perish vtterly. Spare your people: why wil you oppresse them vexed with hunger, thirst, pestilence, and besieging? But the Seditious hearing Titus speake, were wonderfully incensed, & intended to adde mischief vppon mischief, handling yet more cruelly y^e people of God. Whereouer, they railed at Titus to prouoke him

him to anger, that hee might leaue off speaking to the people, which had now almost lost their obedience and feare of the Seditious. Wherefore y^e Seditious spake thus vnto the Romans, It is better for vs to die with hunger, and to be killed in this affliction, so to come to y^e blisse, and light we hope for, then to liue, and see the most holy Temple of God defiled and destroyed. When Titus saw this he commanded an yron ram to bee set to the wall to batter it, that he might deliuer those poore wretches out of Schimeon, Eleasar, & Iehochanans hands, who held them in as captiues. At y^e same time as they erected that engine to the wall, it fortuned there was in y^e campe a certaine young man whose name was Memaganin, son of Antiochus of Macedonia, one of y^e Kings of y^e Grecians, who came at Vespasians commandement to ayde Titus. The same yong man was very swift, a good runner, and a hardy souldier, but hee lacked discretion. He came to Titus & saide, I cannot but maruell at thy souldiers that vanquish all nations, and dare not set vpon these Iewes to kill them.

Titus hearing the young M. say so, smiled and said, How chanceth it, that being of this iudgement, thou bucklest not thy selfe, and makest thee ready to do like as thou sayest? Why

Why drawest thou not out thy sword to declare thy manhood vpon them? Wherefore the young king incora ged himselfe, & called together all his Macedonian souldiers, then approached to the Iewes & begā to skirmish with them, shooting with their bowes and arrowes apace. But at length the Iewes handled them so, that not one of the Macedonians, saue onely the young king, which by his good footman ship and swift running, gate away, & returned to Titus. That Memagannin was of the kindred of Alexander the great king of Macedonia, which had the dominion of the whole world, and whom all nations & people stood in awe of. Iosephus the Priest demanded of him whose son he was: He answered, I came of the seede of Alexander, I am the tenth from him. Ioseph said, It may well bee as thou hast said, that thou art of the succession of Alexander, for the valiantnesse of thy heart that thou hast shewed declareth no lesse. Howbeit thou shalt vnderstand that the Romanes haue done wisely to abstaine from the assault at this time, because they knew they should haue to doe with a most valiant Nation, which thou hauing so well tried, maist report and testifie whē thou art asked the question,

After this, Titus diuided his whole army
and

and laid them priuily in ambushes round about the wals. He prepared mozeouer four Rammes of yron to batter the wals. Of these, one he planted vpon the side of the place called Antonia, the Engine was thirtie cubits long. The same night Captaine Iehochanan with his company issued forth, and undermined the ground vnder the wheelles of the wagons that bare the Rams, putting pitched boords, oyled, and done ouer with brimstone, in the trenches vnder the wheelles, and vnder the boords, they spread leather, which likewise was smeared and done ouer with pitch, oyle, and brimstone. Then they set fire vpon the boords, which burnt till they came to the feete of the Rams: and they once set a fire & burnt, the Engines fell vpon the watch that was appointed to keep it, being asleepe, and killed them. Whereat the Romanes were much dismaide, and said, It is not possible we should assault this City hereafter: for they haue burnt all our engines of warre, where with we haue subdued all other kingdames: so that now of fifty yron Rams which we brought with vs, we had but fīue left, and the Seditious Iewes haue burnt three of them, what shall we now do? How shall we batter the wals hereafter? The Iewes vpon

on the wals hearing their words, flouted them, and laught them to scozhe. Wherefore Titus incensed with anger, commanded the other three Rams to be adressed in the place of y^e which was brent. In the meane season, while the Romanes were at worke, foure young men moued with great zeale, whose names were, first Thopatius Galileus, then Magarus Chebronita, the thirde, Iorminus Schomronita, the fourth, Arius Ierosolymita. These all armed, issued out into the campe of the Romanes, that then stood about their three engins and yron Rams, deuising how to batter the wals of the City, of whom some these young men killed, the other fled. When two of them stood at defence to keepe off all them that approached nigh the engins while the other two, Ierosolymitanus and Schomronita daubed the timber, with a certaine matter which they had prepared to make it take fire, & straightway set fire vpon them, so that sodainely the Rams were on a light fire. When they all foure ioyning together withstood the Romanes, that they should not come at the engins to quench the fire. Shortly the Rams fell downe, and the Romanes stood aloofe, hurling stones, and shooting thicke at them: for they were afraid to come nigh them, because of their great

fierce

fiercenesse, although they were 3000. men that kept the Rams. Yet these foure set nothing by them, nor yet neuer went off the ground, till the Rams were cleane brent vp, shot the Romanes neuer so thicke at them. Titus hearing the valiantnes of these young men, & the harmes they had done vnto the Romanes, made speed with his whole host to saue the Rams from the fire, and to apprehend those young men. Then forthwith issued out Schimeon, Iehochanan, and Eleasar, Captaines of the Seditious, with their souldiers, sounding their trumpets, & made the Romanes retire, that they could not come nigh the fire, and so rescued the foure young men from y^e Romanes that had environed them round about. In that skirmish were killed 10000. men, and 500. When gathered together all the whole army of the Romanes, to assault the Iewes at once, approaching hard to the wals of Ierusalem; there they cryed vnto the Iewes, saying, What, are you oren or goats, that you fight on this fashion vpon the wals? Will yee be taken in the midst of the City, like as oren & goats are taken in their selues? if yee be men come forth, and let vs try our manhood here in this plaine. But you by stealth and at vnawares set vpon them y^e keepe our

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engines, snatching them vp like as it were wolues should snatch sheepe, then run away into the Towne, as the wolues run into the wood. If there be any manhood in you, behold we are ready here, come forth to vs, so many for so many, and then we shall see what end will come thereof. When the capitaines of the Seditious heard that, they spake vnto y^e warriors that were in Ierusalem: which of you will go out wth vs to these dogs, to shew our force and stomacks, for the Sanctuary & City of the Lord? Then 500. tall fellows of their owne accord, issued out vpon the Romanes sodainly, slue 8000. men, and compelled the rest to recule from the wals. The Romanes then wist what valiantnes y^e Iewes had, for y^e Romans were in number 40000. fighting men, and y^e Iewes were only 500. whereof not one of them was killed in that skirmish.

The Romans afar off shot at the Iewes, and hurled stones, to whom the Iewes said: Come hither to vs, are not you they y^e called vs forth, and prouoked vs to come to you? why come ye not now neare? you goe about to driue vs away with arrowes and stones. What, doe you thinke vs to be dogges? And that we are afraide of your stones? Are we not men? yea, we are
your

your maisters and betters, for you run away from vs as seruants flee from their masters, when they follow them to beate them.

Titus seeing his army, part to be fled, and part to be slaine, hee cryed to his people, saying: Is it not shame for you ye Romanes, and a wonderfull great dishonour, to flee from the Iewes, so hunger beaten, famished, almost dead for thirst, and besieged? Alas, how shall ye put away this your rebuke and ignominie? when as all nations, which heretofore ye haue most valiantly subdued, shall heare that ye flee from these dead Iewes, whose whole land we haue in possession, so y^e they haue nothing left but this one ly towne, which we haue also battered, that they haue but one only wal to defend them? Besides this, they are very few, we are innumerable, they haue no nation to aid them, we haue helpe of all landes: why then do ye flee from their sight, like as small impotent birds flee from the Eagle? What though the Iewes bow and hazard themselves desperately for their temple and land: why doe not you the same also in these warres, to get you a renoune of valiantnesse? Thus the Iewes preuailed that day, and had the vpperhand: wherefore they returned into the Towne with great glory, hauing put the Ro-

Romanes to so great a foile. Titus commanded his to addresse and prepare y^e other two rams that were left, to batter the wals of Ierusalem withall. Wherefore y^e Roman Carpenters cast a trench, to prepare and set vp y^e rams within it, in such place as Titus had assigned them. The Iewes were ware of it well enough, but winked at that matter as yet, untill they had planted the maister beames between y^e standing postes. So whē the worke was finished, even to the hanging vp of the engins betwixt the standing postes, to shake the wall withall, the Romanes being secure and void of care, nothing mistrusting that y^e Iewes would stir, because they had bin quiet a few nights, and neuer issued forth of the city. Upon a certain night a prey while before day, the 3 principall Captaines of the seditious, came and cast their heades together, to deuise what they should do. Eleasar gaue this counsell, and sayd: You two the last time issued out, burnt 3. rams, and got you renoune, and I kept the gates the while; now keepe y^ee the gates, and I will issue out with my men against the Romanes to get mee a name also.

The other answered, go then a Gods name vnto them, y^e Lord God of y^e sanctuary which is in Ierusalem, shal be present with thee, but
be

beware thou bee not slaine, and in any wise thou be not taken aliue. To whom hee answered, The Lord God shall keepe mee, for vpon the trust of the righteousnesse of my father Anani the high Priest, and his sincere seruice vnto God, I will set vpon them. Eleasar therefore chose 100. valiaunt soldiers, and with them he issued out of the towne before day. The same night the Romanes had made fire about their engines where they watched, because of the cold. The artificers and souldiers that kept watch and ward about y^e Romanes, were in number a hundred and fiftie. The day was the 27. of the moneth of Kistif, which was the ninth moneth that Titus had besieged Ierusalem. Eleasar and his company thus beeing issued out, came and found some of the Romanes snorting about the fires, other watching in their wardes, killed them all, that not one remained. Then some of Eleasars company set fire vpon the rammes: burnt the standing posts, ropes, chaines, and other instruments of war. The artificers that were there, they apprehended aliue & burnt them, so that no man escaped. When it was day, Titus was aware of the smoke of the fire, mounting vp very foule, and stinking of the wood and men together, hee drowe towarde the
place

place therefore with his host, to see what that matter was. Eleazar in the meane season, and his companie, tooke as they might get, euery man a peece of the engins out of the fire, or some of their heads that they had killed, and returned with great ioy, flourishing the Romanes, and laughing them to scorn by the way, till they came to the gates of Jerusalem, where they were receiued of Schimcon and Ichochanan with great honour.

Soone after this, came many souldiours and great bandes of men out of all nations that were subiect to the Empire of the Romanes, to aide Titus: to whom Titus declared what had happened him in that siege, the stoutnesse of the Iewes, and how they had annoied many waies the Romane army, adding moreouer and asking them: Did you euer see foure men withstand tenne thousand & five hundred, so that they altogether could neither ouerthrow them nor take them prisoners: but the foure slue y other, like as it had bene tops of Cowcumbes smitten off with most sharpe swords? When they heard this, they wondered all very much. When Titus speake vnto his host, and to them which were newly repaired vnto him, to shew their aduise and best counsel what was to be done,

lest

lest wee should bee ashamed (saith he) before all them that shall hereafter heare of our warres.

The grauest and most ancient of the nations y were newly come to his aide, answered, If it please your maiestie, let the Romanes breathe a while & take their rest, which are now weary with y sundry battailes of the Iewes: and we, who are not so broken with labour, but fresh & lustie, shall trie what the Iewes can doe, we cannot thinke that they are able to withstand so great a multitude.

But the Princes of the Romanes desired Titus that he should not permit them this, least he should increase their own sorowes if peradventure they should be discomfited (say they) of the Iewes, and the matter redound vnto our shame. For if we which are acquainted with the and know their manner of fight, cannot sustaine their violence, how shall they do it that neuer had proofe of the strength and force of the Iewes? They shall be to them like Visope which groweth vpon the walles, in comparison of the Cedar trees of Lybanus. The other said, Nay they should doe well enough with them. And they urged Titus so instantly, that they constrained him to grant them their desire.

30 2

Then

When Titus gaue them leaue to set vpon þe Iewes, thinking with himselfe, peraduenture the Iewes may bee put to the worse of these þe wil fight without feare, not knowing the force of the Iewes: for the Romanes that haue had triall of their strength, fight fearefully and warily. So the Lordes of the Strange nations, chose out of their armies 80000 men, x. thousand Macedonians, xx. thousand English Britaines, five thousand Aramites, ten thousand Affricanes, tenne thousand valiant Burgundians, 5. thousand Medarans, last of all, tenne thousand Persians and Chaldeans. These therefore went into the plaine which is by the Sepulcher of Iochanan the high Priest, and from thence made an assault vpon the Iewes that were vpon þe walles, setting vp their scaling ladders. Iehochanan said to Schimeon and Eleasar his two companions, If you thinke good I wil issue forth and skirmish with these vncircumcised, to let them see what I can do. Schimeon answered, Let two of vs doe it, and the thirde keepe the gates and wals, for thou alone art able to doe nothing against them, they are so many. Eleasar allowed this aduice, offering himselfe to beare Iehochanan company. Schimeon bad them goe, saying, The Lord of the sanctuary giue them

into

into your hands, and deale not with you at this time according to your workes. When Iehochanan and Eleasar issued with 1500. good men of war, þe ninth day of the moneth Tefeth, and was the tenth moneth that Titus had besieged Ierusalem, and ouerthrew of the Gentiles of that host 57. thousand and five hundred men, besides thre thousand whom they tooke prisoners: but of the Iewes were no more slaine in that fight the onely seane, whose bodies with much reioycing and great triumph they carried with them into the towne, & buried them there, least peraduenture the vncircumcised shold haue misordered them. The Gentiles that were left, with great shame and dishonour returned vnto Titus, who reprehended them, because they would not beleue þe Romans. The next day following, þe Iewes brought forth the 3000. Nobles and gentlemen that they had take prisoners, and plucked out of euery one of them an eye, and cut off euery man the tone hand, after sent them back with shame and reproach to Titus campe. When Titus consulted with all his Princes what were best to doe with the Israelites: and when euery man had saide his minde, he liked neuer a mans counsell, but said vnto them, Well, I haue deuised this with

my selfe, which I will follow, and no man shall bring mee from my purpose: wee will keepe this siege without any assault or skirmish, for their victuals failed them long ago, and so they shal bee famished. Besides this, when they shall see vs ready to fight with them, they will fall at variance amongst themselves, & kill one another. This counsell was thought good of all Titus Princes, wherfore they besieged the towne as Titus comanded, and closed vp all the waies of the city round about, lest the Iewes should as they had done before, come vpon them vnwares. They appointed moreouer watch day and night, to take heed that no man should come out of y^e town to gather herbs for their sustenance.

When increased the hunger in Ierusalem which if it had not bin so grievous, the city had neuer beene won: for the Souldiours of the Towne were lighter then Eagles, and fiercer then Lions. There dyed therefore of the famine wonderfull many of the Ierosolimites, so that the Iewes could not finde place to bury the in, they were so many in euery place of the Towne. Many cast their dead folks into their wels, and tumbled in themselves after and died. Many also made themselves graues, and went into them a
line

line, where they tarried day and night, and died vnmourned for. For all mourning, and accustomed lamentation for the dead was left off, because of the vnmearurable famine, which was so great that it cannot bee tolde, and I cannot rehearse the thousand part of the mischief that followed of y^e hunger. Titus seeing the innumerable crakases of the dead that were cast into the brooke Kidron like dung, was wondrously amazed with feare, & stretched out his hands toward heauen, saying, Lord God of heauen and earth, whom the Israelites beleue in, cleaue mee from this sinne, which surely I am not the cause of: for I required peace of them, but they refused it, and they themselves are cause of this mischeife, they haue sinned against their owne soules and liues, I beseech thee reckon it not to mee for a sin, that the Iewes die on this fashion.

At that time, certain wicked persons of Ierusalem slandered Amittai the priest falsly, saying to captaine Schimeon, Behold, Amittai the high priest, which did let thee into the Citty, goeth about to flee to the tents of the Romans. Thou hast experience of his great wit & wisdom, how he also knoweth al the secret waies into the towne, temple, & sanctuarie, and who can tel whether he wil bring the

Romanes some night at midnight into the City: Wherefore Schimeon sent certaine to fetch Amittai and his foure sons vnto him.

They that were sent, brought Amittai & but thre of his sonnes, for one was fled to the Romanes, and come to Ioseph. When Amittai, with the other were brought to Schimeons presence, he besought him he might not liue, but to be put to death by and by, least (saith hee) I should liue to see the death of my children. But Schimeon was hard harted, and would not be entreated, for it was Gods will that Amittai should be punished because he was the bringer of Schimeon into Ierusalem: and therefore sell hee into his hands, which for good, rewarded him with euill. Schimeon commanded a sort of murtherers to place Amittai vpon the walles in the sight of the Romanes, and sayde vnto him. Hearst thou Amittai? why doe not the Romanes deliuer and rescue thee out of my handes, thee I say, which wouldest haue fled away vnto them? Amittai answered nothing to this, but stil besought him that before his death hee might kisse his sonnes, & bid them farewell: but Schimeon vtterly denyed him. Wherefore Amittai wept aloude, saying to his sons, I brought (deare children) I brought this thee into this

this toln, wherefore I am counted now for a theefe my selfe. All the mischief which is come vpon me & you, it is mine owne doing, because I brought this seditious villaine in to this holy City. I thought the, peradventure he will be a helpe to the towne, but it is proued contrary, for he hath beene a most cruell enemy of y same. It was not inough for vs to keepe one seditious person, Iehochanan I meane, which tooke to him Eleazar the first beginner of sedition: but I must bring in also this wicked Schimeon, which is ioyned to our foes to destroy vs. Indeede I neuer brought him in for any loue that I bare vnto him, but all the Priests and the whole multitude of the people sent mee to fetch him: notwithstanding, I am worthy of this iust iudgement of God, because I tooke vpon me such an embassage. What should I speake of thee, thou most wicked Schimeon, for whithersoever thou turnest thee, thou bringest al things out of frame. And rede y dealest iustly w me because I haue sinned vnto God, to his people, and his city, in that I haue brought thee in to bee a plague to it, wherefore I am worthy to be stoned. Notwithstanding, it had bin thy part, thou wicked murtherer, to deliuer me and my sons from the hands of the other Seditious, for I haue brought

wrought them displeasure, but to thee haue
 I done good. Now be it our God will not alter
 nor change his iudgements, which is, that I
 should fall into the sword of thy hand, for that
 I made thee to enter into this city, wherein
 I offended God grievously. If I had purpo-
 sed to flee vnto the Romanes, could I not
 haue done it before I brought thee: for at
 that time bearedst thou no rule over vs. And
 before we called in thee, Iehochanan with his
 sedition, was an offence vnto this City.
 Wherefore we perswaded all the auncient of
 the towne, that thou shouldest be an aid vn-
 to vs, to driue out our foes: but thou in
 whom we put our trust, art become our e-
 nemy: yea, thou hast bin worse then they,
 for the other put men to death priuily, thou
 doest it openly. Who is hee that hath
 strengthened the power of the Romans: art
 not thou hee which hast killed the Souldiers
 of God in the middell of the City of Ierusa-
 lem: for few haue bene slaine without. Titus
 would haue made peace with vs, taking pit-
 ty vppon vs: but that same diddest thou let
 and hinder, euery day mouing new warres,
 and stirring new battailes. Titus gaue charge
 to his souldiers, to lay no hands vpon the
 Temple, but thou hast polluted and defiled
 the Temple of the Lord, shedding blood with-
 out

out measure in the middell thereof. Titus
 went backe from vs vpon the holy day of the
 Lord & ceased from fighting, saying, Go and
 obserue your holy feasts in peace: but thou
 unhallowedst the feast of the Lord, and fla-
 shedst out the continuall fire with innocent
 blood. All these euils which thou hast com-
 mitted (thou murtherer) are imputed vnto
 mee, because I brought thee into the towne.
 Now therfore this vengeance is appointed
 to mine age of the Lord God, & by thy hands
 shall I go to my graue with sorrow; be-
 cause I by my foolishnes was a doer in this
 mischief that is wrought by thee. Albeit
 now thou wicked Schimeon, in this the thou
 killest me ere that mine eyes may see the bur-
 ning of the temple, it pleaseeth me very well:
 but what needest thee thou murtherer, to
 put my sons to death before my face: why
 doest thou not spare mine age? Would
 God that like as I shall not see the burning
 of the Temple, so also I might not see the
 blood of my children shed before my face.
 But what shall I doe when God hath
 deliuered mee into the hands of a most wic-
 ked man? Wee that were the auncients
 of Ierusalem, abhorred Iehochanan because
 hee murdered olde men without all reue-
 rence, but hee slew no young men: thou de-
 stroyest

359
The wars of the Iewes.
Most old and yong, great and small, with-
out any pittie or mercy. Ichochanan mour-
ned for the dead, and buried them also; thou
plaieſt vpon instruments at their burials,
singest to the lute, and soundest the trumpet.
Then spake he to Schimeons seruant, who
was ready with a sword in his hand, and an
axe, to kil him, & to cut off his head, saying,
Go to now, & execute Schimeon thy mai-
sters commandement: behead sonnes in the
sight of their father, and let mee heare the
voice of cruelty in my sonnes, which not-
withstanding I forgive thee. For as I shall
heare and see that against my will, so I dare
say thou killest them not willingly. Would
God that Schimeon would suffer me to kisse
my sonnes, and whiles I am yet liuing to
embrace them ere they dye. But thou gen-
tle minister, in one thing shew thy pittie
towards mee, that when thou hast put my
sonnes and mee to execution, separate not
our bodies, neither lay in sunder their
corpses from mine: but so, that my body
may lie vppermost and couer theirs, to de-
fend them from the foules of the ayre, leaſt
they deuour my sons bodies, for it may for-
tune they may bee buried. I beseech thee al-
so, that my mouth and tongue when I am
dead, may touch my sonnes faces, that so I
may

The wars of the Iewes. 359
may both embrace & kisse them. But what
do I delay or linger any longer, seeing the
enimies deny mee this, to kisse them whiles
wee are yet alieue? See thou therefore that
our bodies be not seuered: and if Schimeon
will not permit this, that our bodies may
be ioyned in this world, yet can hee not let
our soules to be ioyned. For after I shall be
once dead, I doubt not but I shall see the light
of the Lord. His sons hearing their fathers
words, beganne to weepe very sore with
their father, who said vnto them: Alas my
sons, why weepe yee? what auaieth teares?
why do yee not rather goe before mee, and
I will follow as I may: for what should I
doe now, seeing God hath giuen mee into
the hands of a most cruell tyrant, who spa-
reth neither mine age, nor your youth? But
I trust wee shall liue together in the light of
the Lord. And although I cannot be suffe-
red now to see you enough, yet when wee
shall come thither, we shall be satisfied with
beholding one another. Go ye therefore my
deare sons, and prepare vs a place. And that
I might goe before you: the Lord know-
eth I would do it gladly. But yee my sons,
maruell neuer at this that is chanced vnto
vs, for it is no new thing. The like hap-
pened before this, in the time of the Chal-
monanites

monamites, when as Antiochus by his wickednes put to death seauen brethren, yong men in the sight of their mother, which was a righteous and a godly woman, who chanced to find this mercy at the Lordes hands, that she might kisse her sonnes and embrace them, as they also kist one another before they died. All they were put to death by the cruelty of the vncircumcised king of the Macedonians: yet obtained they that, which is denied at this day to vs that are put to death by Schimeon, who hath the name of an Israelite, who beareth also the couenant of our father Abraham in his flesh. And would to God it might fortune vs to liue in their inne or place of rest, which albeit it will not bee granted, yet wee shall bee their neighbours, seeing that wee also die for the law of the Lord. Therefore bee of good comfort (my sonnes,) and lament not for my sake. For I iudge this my misery easier, and not so great as the calamity of Zidkiah, whose sonnes were first killed, then his eyes put out by the king of Chaldea, and hee liued many yeeres after: wee are so much the more happier in my mind, because wee shall die together. Then said Amittai to Schimeons servant which should kill him, Make speede, I pray thee, and kill mee first before my children

children die, then after kill then also, that wee may die together: for so it is more expedient for vs, then to see the temple of the Lord turned into a butchery or slaughter house to slay men in. After he cryed he vnto God, saying, I beseech thee, O Lord God most high, which dwellest in the highest, iudge this Schimeon according to his works, reward him according to his deseruings. For thou art the God almighty and dreadfull, let not this thine die therefore among the people of thy pasture: but that his death may bee seuered from the death of other men, let him die a horrible and sodaine death, let him haue no time to confesse his sins, and to returne himselfe to thee, that thou maiest receiue him: (for thou wast wont to receiue them which turne to thee by repentance) for hee is not worthy of repentance, which hath spoiled and wasted many goodly things in thy temple, besides that, hath murdered most holy men in the same.

To the intent therefore that thy iudgements may bee declared on him, I beseech thee make him, to bee taken captiue of his enemies, together with his wife, children, and family, and all that euer loue him. Neither giue vnto his soule any part with the people of God, nor let his portion bee with the iust men in thy sanctuary, for hee is vn-

woorthy of the, because he hath not only sinned himselfe, but hath caused Israel to sinne. Wherefore let his iudgment and sentence go forth from thy sight, that he may see his wife, children, and his whole house, led into captivity and bondage before his face. Afterward, let him dy a strange death, such as neuer man heard of, let him bee killed of most cruell men, which when they haue smitten him, may after quarter him also. Whiles hee is yet aliue, and that hee may see his go into bondage. Let him also bee a curse before all that shall see him. Moreover, let him perceiue that my wordes and destinie is better then his, when as I goe vnto thee, in that great light which hee shall bee depriued of. After these wordes, Amittai said to the seruant who was appointed to kil him: I beseech thee, let me finde so much fauour at thy hands, that when thou hast slaine my sons, thou wouldest kill mee with the same sword, while it is yet wet with y^e bloud of my sons, that our bloud may bee mingled, and this may bee a recreation to my soule. Kill me also in the sight of the Romans, that they may auenge mee and my sonnes, vpon this most cruell Schimeon, they shall be witnesses against him that I was not their friend. But would God my matters were al in y^e state

as they were before, for the should they perceiue me to be an enemy of Schimeons, & a friend of theirs. Would God I had withstood Schimeon at the first earnestly, as I made war vpon the Romans, that I might haue auoyded his cruelty fro the people of God. When he had said al these things, he prayed before God Almighty, saying, O God which dwellest in the highest, thou onely art most mighty and fearefull, open now the eyes of thy iudgements, consider and iudge betwixt me and seditious Schimeon, whose malice is become vnmeasurable vpon the people of God, that hee which sheddeth the bloud of them that feare thee in the middelt of the temple, may bee rebuked of thee with rebukings, according to his workes: made speedy vengeance and prolong not, and that for the deaths sake of thy Saints, for thy iudgements are the iudgements of truth. Then Schimeon gaue commaundement to foure Cut-throates of his, that thre of them should kill Amittais thre sons before their Fathers face, and the fourth should kill Amittai himselfe, & so the bloud of the sons was mixt with the bloud of they^r Father. Afterward Schimeon s Seruant toke y^e body of Amittai, and laid it vpon the bodies of his sonnes, as his desire was, then tum-

bled them ouer the walles: After that, commaunded Schimeon that Chanacus y^e high Priest should be put to death, whose bodie was cast vnto the bodie of Amittai and his Sonnes. Ariltius also the Scribe, one of the Noble men of Ierusalem, was killed at the same time, and ten iust men moe of his kindred & house, because they mourned for y^e death of Ariltius. It fortuned while Schimeon was a killing of those ten, certain substantiall rich men passed by, and were wonderfully amazed when they saw the thing, saying one to another, How long will God suffer the malice of Schimeon, and will not search out the bloud of iust men, noz reuenge them? Certaine seditious persons hearing this, told it vnto Schimeon, who commaunded them to be apprehended, and murdered the same day. After this, there passed by 11. of the Noble men of Ierusalem, which seeing 42. innocents to be put to death by Schimeon, they lift vp their eyes to the heauens, & sayd, O Lord God of Israel, how long wilt thou hold thy hand, and keepe in thine anger against these transgressors of thy will: which when Schimeon heard of, hee commaunded them to bee apprehended, and killed them with his owne hands. Eleasar the Sonne of Anani the priest, seeing the malice and wickednesse

kednesse of Schimeon to bee great, that he made away the iust and godly men of the citie, and that there was no hope left, he took the towre of Ierusalem, remained in it, and kept it with his. Iehudas also captaine ouer a thousand men, which kept a Turret that Schimeon had made to put iust and good men in, got him vpon the top of the walles, and cryed to the Romanes, if peradventure they would deliuer him, and the rest that were at Ierusalem. Wherefore hee went about to escape with his 1000. men that hee had with him, and came toward the Romanes. But the Romanes trusted them not, thinking hee had spoken this for deceite: wherefore they came not to helpe him. Schimeon vpon this killed Iehudas, and the thousand men which he had with him, and commaunded their bodie to be tumbled ouer the wals in the sight of the Romans. Then Schimeon cryed to the Princes and Captaines of the Romans, saying: Loe, these are Iehudas company, these would haue come sooth vnto you, take their carcases to you, and reuiue them againe if you can, or else deliuer y^e rest which yet liue out of our hands.

Gorion the priest, father of Ioseph the priest, which wrote this Booke to the Israelites was at that time in bonds and prisō in a cer-

The warres of the Iewes.
 taine Turret, a man of great age, vpon an hundred and thirty, and no man could come vnto him, nor from him. Ioseph therefore went to the Turret where his father was kept, to vnderstand how hee did. Hee beheld also the Turret a farr off, if he might espye his Father, and comfort him. And as hee passed by looking vp to the Turret, the Seditious hurled a stone at him, which hit him on the head, that it ouerthrew him: The Seditious seeing Ioseph cast out of his charret, determined to goe downe vnto him: but when Titus had knowledg thereof, he sent a great strenght to helpe him vp againe, and to defend him, that his enemies did him no wrong. The Seditious going about to take Ioseph, sounded a trumpet very lowd, which when Iosephs mother y^e was kept in Schimeons house heard, being now very olde, 87. yeares, asked what was the cause of the hurly burly. They tolde her, that the Seditious issued out at that shoute against Ioseph to take him. When shee heard that, by and by she ran out of the house that she was kept in, and climed vp the wals, as lustily as though she had been a young girle of 14. yeares old, tare her haire, and cryed out weeping & saying befoze all them that were p^resent: As my hope them come to this: could I euer ha^{ue} look^{ed}

looked that I should haue ouer-lined my son, and that I should not be suffered to see him, and to bury him: I had trusted hee should haue buried me, and that he should haue bin a helpe to mee in mine age: and when my whole family by the Seditious was almost made away and extinguished, yet I said, this shall comfort me. Now therefore what shall I do, when I haue none left to comfort me of all my children that I bare: for betwene the seditious and the Gentiles our enemies, they haue slaine 18. sonnes that I had, and what shall I doe now from hencefo^{rth}, but couet death: for I desire not to liue now any longer. And how should I receiue any consolation when I see my sonne dead, and I cannot burie him: Worde that I might dye by and by, for I cannot liue any longer, since my Sonne Ioseph is now dead. Shee went vp yet further vpon the walles, till she came to the Turret where her husband was in prison, & stretcht out her hands towards heauen, crying with a loud voyce, O my son Ioseph my son where art thou: come and speake vnto mee, and comfort mee. The seditious hearing her, laught her to scozne: but the Romanes when they heard her, and knew of Ioseph that it was his mother, they wept and lamented her case, and many of the

the Iewes also that were in Ierusalem: but they were faine to refraine it lest they should be perceiued of Schimeons cruel cut-throats. Then Iosephs mother sayd to the Seditious that were with her vpon the wals, Why do ye not kill me also which bare Ioseph my son, and nurst him with these brests: We enemies of the Lord haue murdered him with other iust and righteous men, why kill yee not mee also? God be iudge betwixt me and you that haue killed my sonne guiltlesse. The Seditious answered her, Canst thou not, if thy list, tumble downe ouer the wal and dye: we will giue thee good leaue. When thou hast done so, the Romanes shal take thee vp, and bury thee honourably, because that thou art Iosephs mother, who is their friend. She answered, How should I do this euill vnto my selfe, to kill my selfe and constrain my soule to goe forth of my body, before that God do call it: if I should doe so, I should haue no hope left in the word to come, for no body will bury them whom they perceiue to haue killed themselves: These and such like, while she reasoned wisely, the Seditious heard, and mocked her. Wherefore she wept the more abundantly, so that the Romanes and other godly men hearing her wisdom, could not abstaine from weeping.

Ioseph

Ioseph when he heard his Mother speake, he got an armour, and approched to the wal, accompanied with most valiant Romans, to defend him from the arrowes of the Iewes, and spake to his Mother. Feare not my deere Mother, nor take any thought for me, for I haue escaped the hands of the Seditious, God hath not suffered mee to come into their handes. Wherefore I haue heard the words of these wicked counsellours, that aduised thee to kill thy selfe, and thine answer againe to them, which before thou gauest them I knew thou wouldest answer. God forbid, say I, God forbid, that Iosephs Mother, and the Wife of Goriön should consent to the counsaile of the wicked. Wherefore (My deare Mother) bee content, and beare the yoke of the Seditious patiently, & humble thy selfe before them. Neither strue against the miseries & calamities of this time, which thou canst not alter nor remedy. For they shall perish, but we shal stand and continue.

There were certaine men of Ierusalem at that time, that came to the gates, overcame the ward, and got out with their wiues and Children, and so escaped to the Romans, because they could no longer abide the famine & the iniquity of the Seditious. They

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were

were faithfull Citizens & of great authori-
ty, whom when Ioseph heard of, he brought
to passe that Titus spared them, and receiued
them to mercy. For Ioseph bare witnes and
reported for them, that they were noble men
of Ierusalem: wherefore the Romanes re-
ceiued them, and gaue them foode and suste-
nance; but certaine of them could not brooke
nor take it, because of their great hunger
wherewith they had bin long pined, & when
the meat descended down into their bellies,
they dyed straight. Their little children also
when they saw bread, they fell vpon it, and
receiued it in deede with their teeth, but they
were not able to chew it, and dyed holding
the Bread betwixt their teeth. Titus seeing
them dye when they tasted the meate, had
ruth and compassion vpon them, and was
very sorry, saying vnto Ioseph, what shall I
do for thy people, which as soon as they begin
to eate, dye straight way? Ioseph answered,
My Lord, I remember I haue seene this ex-
perience, that they which fast long, and after
would take meate, first they must drinke a
little sodden Milke, or else eate of a certaine
cozne called Simel, sodden in milke, where-
with they strength their bowels before they
take meate: especially such as walked through
wildernesses, whose bowels were long emp-
tic,

ty, when they came to places inhabited and
found meate, they were wont to vse this
meanes. Wherefore Titus commanded his
men to doe as Ioseph bade them, whereby
many of the Iewes recovered, and many dy-
ed of the flux. These Iewes which were esca-
ped thus out of Ierusalem to the Campes of
the Romans, had swallowed vp their Gold,
siluer, and precious stones, to hide them, lest
they should be found of the Seditious.

They therefore which recovered and bro-
ked meate, when they would satisfie Nature,
they went alone out of the campe, and after
sought their Golde and Siluer and precious
stones, which were digested in their excre-
ments, and so did they euery day. At length
certain Aramites and Arabians, espying the
Iewes to vse this fashion, tolde it amongst
their fellowes, one to another, and made a
conspiracy to lay wait for the Iewes, and
whomsoever they got, they ript theyr bel-
lies, to find y gold and other Jewels which
the Iewes had hid there. And by this means
the Aramites and Arabians had murdered
2. thousand Iewes. But when Titus heard
of this, he was wonderfull wroth, and com-
manded them to bee apprehended that had
doone this wicked deede, and to bee put to
death; whose goods were giuen to the Iewes
that

that remained aliue. They that were put to death for this fact, were two thousand Aramites and Arabians together. After this, Titus espied the Princes and Captaines to haue decked their Armour with gold and siluer, some of them also to wear golden Scepters, and some of Siluer, with other Ornaments vpon their heads: he called them together, and sayd vnto them, Lay away this geare, these things are they that prouoked the Aramites and Arabians to worke this wickednesse, against these poore and miserable Ielos which fled forth vnto vs, that they might liue vnder our protection. The Captains therefore and Princes of the Romans hearing Titus commaundement were obedient, and straight laide away from them those ornaments of Gold and Siluer. Titus also gaue commaundement, that y^e rest of the Arabians and Aramites should bee banished the camp, and that no man hereafter should commit any such haynous deede against the Iewes. Notwithstanding, when as any Aramite or Arabian could get any Iew farre out of the campe that no man might see it, he killed him. Of the Romanes in the Campe, no man either did or saide any euill vnto the Iewes, saue certaine vngodly Ruffians, which had learned at the Aramites and Arabians

rabians those euill and wicked pranks: for they also when they chanced to meet with any Iew out of the camp, if there were no mā by, they killed him and toke away his Gold and siluer that lay hid in his bowels.

When this came to Titus eare, he commaunded to make proclamation in this wise. Whosoever he bee that hath seene, heard, or knowne any thing of this horrible deede, which is committed of certaine Romans vpon the Iewes, or whosoever hath done any such thing himselfe, let him come and make relation vnto Titus, which if he do, the matter shall be forgiven him, if not, he shall beare the burthen of his owne wickednes, & stand at his peril. if any thing bee proued by him hereafter. Therefore certaine Romans that knew with themselves that they had committed the deede, and being afraid of Titus, reasoned with themselves thus: If we doe not confesse vnto him the truth, hee will by his wisdom search out these offenders, and punish them by death. Wherefore trusting vnto Titus words of the proclamation, they came all, whosoever had either done it himselfe, or knowne other to doe it, and declared it to Titus, saying, This haue I done, this haue I knowne, this was necessary vnto, and haue not hitherto made thee pri-
ue

uie thereunto. There were of them in number 320. men, that made this confession, all those Titus commaunded to be cast into hot Duens, and to be burned. This done, the Iewes were more safe euer after in the Romanes campe without all ieopardy, no man hurting them either in word or deed. Yea, if any Roman found a Iew abroad wandring, hee conducted him gently and peaceably into the Campe. There was a certaine Scribe of Ierusalem at that time, a faithfull man, whose name was Menachen, sonne of Seruk the Scribe, whose Ancesters hadde serued Esdras the Scribe of worthy memory, in Babylon: being a keeper of the least gate which was in Ierusalem, vpon that side towards the brooke Kidron, noted the number of the dead that were caried forth to burying by that gate, and found they came to 115. 8. C. and 8. persons, which were all of the nobles and gentlemen, or at the least of the substantiallest men of the Iewes: Titus vpon a time (Ioseph being present) asked the question of those princes of the Iewes which were fled vnto him, saying, I charge you vpon your fidelity, to shew me how many Iewes be dead in the towne, since the time I besieged it to this day. They gaue him the number therefore, every man as far as they knew

at

of the dead that were carried forth at all the gates to be buried, and the summe came to 70057. besides them that euery where lay dead in the houses and streets: besides them also that were slaine in the temple, and they that lay here and there vnburyed. Which when Titus heard, he marvelled greatly, and sayd, It is well knowne to the Lord God of heauen, that I am not the cause of these euils. For I desired to be at peace with them oftner then once, but the seditious euermore would nothing but warre, warre.

At that time the hunger began to ware very great in the Towne, amongst the seditious, which neuer lackt before this, for they toke it alwayes from other men by force, till now at length they were distressed with hunger themselves, so that after they had eaten vp all theyr Horses, they eate also their dung, and the leather of the chariots, neyther was there left any greene boughes of the Trees, nor any hearbes, that the seditious might get to eate. For the Romanes had helwed downe all the Trees, and cut downe all the bushes round about Ierusalem by the space of thirtene miles, so that the whole field and territorie of Ierusalem was spoyled, which heretofore was replenished with maruailous goodly Gardens, and most

most pleasant **Paradises.**

After that, the Romanes made vp another Iron ramme, very terrible: this they bended against the walles, to see if there were any Souldiours lefe in the Towne, so stout as they were in times past. When the Captaines of y^e Seditious saw that, they issued out with their companies against the Romanes, and slue very many of them in that skirmish. Wherefore Titus said, It is not wisdom to fight with them any more, but rather with the rams to shake and batter the wall, for they haue no more but this wall left, and so we may bring our whole host at once vpon them, & subdue the Seditious.

This counsell of Titus was liked of all the Princes and people. The Captaines of the Seditious mistrusting no lesse then the Romans entended, that they would be occupied hereafter in battering the wall, began to builde a countermure within, ouer against the place where the Romanes wrought with their Ramme, which was in the plaine by the Tombe of Iochanan the high Priest, for there was none other place besides, that they might approche vnto with their Rammes, and there the Rammes had made two breaches in the two other walles before.

before. The Seditious made this Countermure, because they were not able to burne the Iron ramme as they had done before, being now almost famished, and so pined away, that they could scarce stand vpon their Legges. For if they had bene so lusty as they were before, and able to set on fire the engines, the Romanes had neuer bene able to winne the Towne, but should haue bene compelled to leaue the assault, as they were contrained to giue ouer skirmishing and fighting. On a certaine time, when the Romans fledde, the Seditious pursuing and killing many of them, saide, The Romanes will bee weary, leaue off their sledge, and go their wayes, that we may dwell at liberty, and turne to the Lord our God. And when they returned at this time (or at any other time) prosperously into the towne, they oppressed the people most cruelly, crading food of them, and saying, Giue vs meate, if ye will not, we will eat your flesh, and your Sonnes. But the Romans took courage to themselves to fight stoutly, and sayde one to another, let vs sticke to it hard, and bee valiant in our fights, it shall be a shame for vs to flee from these feeble and hunger starued Iewes, which are more like dead Images, than liuing persons. Wherefore they began most

most earnestly to set vpon the walles; and to make a battery sodainely, they beat down a great part of the inner wall which y^e Jewes had newly erected, and gaue a great shout, saying, Ierusalem is wonne, wee haue gotte the Towne. But when they looked a little further, they espied another countermure raised ouer against the breach: Wherefore the Jewes through the Towne gaue also a great shout, and sounded their trumpets, reioysing that they had builded another new countermure for that which was battered down, The same was in captaine Iehochanans Ward. The Romans seeing the countermure, and hearing the Jewes make such triumphs in the town, were much astonied, all their ioy was dashed and turned into dumpes; so that they could not tell what they should doe, with that stubburne people of Ierusalem, which had done them such damages. The Romanes set vpon the Towne againe another way, whom Titus willed rather to remooue the engine, and to bend it to the new wall, whiles it was yet greene and vnsetled, saying, Let vs batter it, and wee shall see it fall by and by, and then shall we enter the towne. The Roman Captaines followed not Titus counsaile, but scaled the walles which they hadde battered.

The

The Jewes defending theyr Countermure fought with the Romans within the breach, repulsed them from the wall and the towne, and so hauing abated much the strength of the Romanes, returned to their lodgings. Then saide some of the Romanes: we will neuer besiedge this Towne any longer, for wee shall not be able to get it while we liue, And therefore let vs breake vp and depart before we be all destroied with this siege: for except we do so, see we shall be consumed therein. Titus seeing his souldiers to make so hard a matter of the winning of the towne, called them altogether, and said vnto them, Tell me now ye Roman princes, do ye not know that all wars and other businesse whatsoeuer they bee, are more hard, and require greater diligence in the end, than in the beginning? In which who so trauell, if they faint in the end, doe they not labour in vaine? Such as your labour shall bee in vaine, if ye giue over the siedge now.

Consider a Shippe, when it hath compassed the whole Sea, and is now ready to arrive at the shore, being troubled with a tempest, if the Hariners should then be negligent, the ship may be easily lost, and all they which are in it perish, the Hariners disappointed of their purpose, in that they

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shall

shall not attaine vnto the place which they coueted to come vnto. Likewise builders, if they finish not their worke, but leaue off afore they make an end, is not all their labour lost and spent in vain? Husbandmen also, if they till their ground, & then sowe it with seede, shall they not lose their paines, vntlesse they will also mow it? In like manner, you haue fought very long against this Citty, many Princes of you and worthy men haue bene slaine, and now you may see the strongest walles of the towne are broken and made equall with the earth, the people your aduersaries consumed with hunger, pestilence and sword: what shall it then auaille you all that euer you haue doone, if you slacke your diligence, and will not finish the worke of the siege? Haue ye not then imployed your labour in vaine? And why should this new wall so dismay you? Yea, why doe you not prepare your selues to beate downe this new wall, which is much slenderer than the other three that ye haue cast downe? If so be it ye would determine to leaue off the siege, had it not been better for you to haue done it at the beginning, whiles your Army was yet whole? Now, when as you are few, and your most valiant Souldiours slaine, why do you not rather chuse to dye than to liue?

Did

Did not you once enter this towne, in the time of Nero Caesar, & defend his name? now therefore when Valsalian my father reigneth, who is not onely of greater power then Nero, but also more gentle toward you then euer was Nero, if you should abate and slacke your endeauour and diligence, it should bee to your great shame and reproach. Why take ye not example of these Iewes valiantnesse, whom now already sword, pestilence, and famine hath wasted, so that they haue no hope left: neuertheless, they fight still, and neuer giue it ouer. Doe you not see euery day, how some of them issue out of their towne, and boldly assaile you, not without ieopardie of their liues, in so much that sometimes they die for it? Which things they doe for no other cause, than to get them praise and renoune for their great prowesse. When Titus had well debated these things, and such like in the eares of his souldiers, a certaine valiant man named Sabianus, said vnto his fellowes, Who so daie go with me to assault those Iewes, let him come hither to mee, that we may fulfil the comandement of Caesars son our Lord and captain. And forthwith he took his target, and his drawn sword in his hand, made toward the towne with a eleven tall fellows

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followe

following him, whose valiantnesse and courage Titus wondered at greatly. The Iewes kept their ward vpon that part of the wall, where the Romanes had a repulse of late: so when they sawe Sabianus and his compaignie drew fast toward them, they beganne to assaile him with stones and arrowes, but Sabianus setting light at them, baged the Iewes. Shortly one of the Iewes met with him, and gaue him such a blow, that he felled him to the ground, yet gat he vp againe, & fought for all that wound manfully, and as one that had rather leaue his life, then to fight til another Israelite came and slew him out-right. Thre also of his fellowes were killed fighting valiantly in that place; the other eight returned to the Campe, so sore wounded, that they died the next day euery one. Further, other Romanes seeing Sabianus acte, and studying to do the like: the next night they tooke a counsel vpon a twenty of them, and agreed to assault the towne.

This their enterprize when they vttered to the Standard bearer of Titus, hee and many other of the Romans went with them. They all scaling together, and clammering vp the breaches, gat vp vpon the wall sounding a Trumpet, and gaue a great shout. The Iewes being at their rest, as men oppressed
with

with hunger and wearines, & hearing this laram and shout of the Romanes, were wonderfully amazed, not knowing what the matter meant, or how they shold defend themselves. Titus also heard the shout: and when hee had enquired the matter, hee chose out certaine valiant men, & drew toward the breaches with the. In the meane season the day was broken, and the Iewes rising from their sleep, espied Titus vpon the wals, & marvelled thereat greatly. The Romans therfore gathering toward Titus, came very thicke into the towne, some by the breaches of the wall, and other some through the vault, whereby the Iewes were wont now and then to make irruptions, and to recouer themselves within the towne againe. The Iewes set themselves in aray against the Romanes in the very entry of the temple: vpon whom the Romanes ran with their drawn swords, for they had none other armour, nor the Iewes neither, being so hastily taken at such a sodain. The battaile wared very hard and wonderfull vehement on both parties, the like was neuer scene in Ierusalem, nor heard of in any time: for euery man claue hard to his next fellow, and no man could flee to no side. Wherefore the battaile wart strong, with clamours and shouts on both

parties: now the ioyfull shoutes of the ban-
quishers, now the waylings on the other
side, of them that were put to the woollse.
The Romans encouraged and exhorted one
another to fight, saying, This is the day
which wee haue long looked for. The Iewes
againe tooke heart vnto them, saying, It
becomes not to flee hence, but for the glory of
the Lord and his Temple, let vs die man-
fully, as necessity constraineth vs: and so
doing, wee shall be counted for sacrifices and
offerings. Which earnestnes on both sides,
filled the entry of the court of y^e Lord with
bloud, that it stood like vnto a poole or pond.
And that fight continued fro the morning,
till that day foure daies. When a certaine
souldier of Titus, whose name was Golinus,
a valiant man, as was neuer amongst all
the company of Kurtum; hee seeing the
Iewes to preuaile, and to haue the vpper
hand of the Romanes, which now had left
off fighting and fled, the Iewes pursuing
them: in a rage hee ranne against them, and
met them at the wall which Herod builded,
called Antonia, droue them back, and made
them to take the entrance of the Temple a-
gain, where as preassing into the routs of
the Iewes, hee was wounded of a cer-
taine Iewe. And when hee perceiued him-
selfe

selfe wounded, he would haue leapt backe,
but stumbled at a Stone in the pavement of
the court of the Temple, and fell downe;
where he fought yet still, till a certaine Iew
killed him outright. He fought indeed very
boldly and valiantly, but vnravily: for he
considered not his ground wherein he had
to do with the Iewes.

Titus waiting for Golinus returne, & hea-
ring him to be slaine, would haue gone him-
selfe to rescue the rest of his that were with
him: but his men would not suffer him, sea-
ring least he himselfe should be slaine. The
Iewes therfore got the vpper hand that day,
and slew wonderfull many Romans in that
battell, spoyling them also (which were kil-
led) of their armour.

These were the names of the Iewes that
made the skirmish. Of the Company of
Captaine Iehochanan, Elasa, and Iphtach:
of Schimeons company, Malchiah and Iai-
kob, a Prince of the Edomites: and Arli-
mon and Iehuda, of the company of Eleasar
the sonne of Anani. These with their com-
panies made this slaughter of the Romans
in the entrance of the Temple, and droue
them backe to Antonia, where they kept
them vp that they could not get out. There-
fore when Titus perceiued that the Anto-

nia was in y^e Romanes way, and hindered them: he caused it to be razed & pulled down to the ground: these things were done vpon the fifth day of Siuan, the third month, vpon the euen of y^e solemn feastiuall day of weekes, which otherwise is called Pentecost, & that was the 14. month from y^e beginning of Titus siege against the City,

Shortly after vpon the third day of the feast of weekes, the Iewes as many as were at Ierusalem, kept holy day, and celebrated the feast. Titus taking with him Ioseph y^e Son of Gorion, went vnto the House of y^e Sanctuary, where the Seditious & souldiers of the Iewes were gathered together, and called vnto Iehochanan and the rest of the Captains of y^e seditious, to whom he spake by y^e meanes of Ioseph, being his interpreter, in this wise, What hath this Temple offended thee (thou seditious Iehochanan?) Why hast thou brought vpon it this great euill and mischief? If so be it thou trust so much to thy strength, come forth to vs with thy men into the fieldes, and wee shall fight with thee thy fill. Is not this your solemne feastiuall day? why then will ye fight in y^e place where yee should offer your sacrifices? Yee pollute and defile the Sanctuary of your God and his Name, and wee spare it,

it, knowing it is the House of GOD. And the onely cause why we make warre vpon you, is your stubbozn stiffe-neckednes, that you wil not submit your selues to vs, whom God hath given the dominion vnto, whose will ye labour in vaine to disappoint. Either therefore if yee will fight no more, humble your selues vnder our subiedion, that yee may saue your liues: or else if yee be determined stil desperately to fight with vs, then get you forth from hence, and let vs goe in to the fieldes, there to set our battailes in aray. Why will you defile your Sanctuary, and hinder the worshipping of your GOD? Much more beside this spake Titus, partly blaming their stubboznesse, in that they had defiled their Temple, and yet ceased not to pollute it more and more: partly with faire wordes and gentlenesse, exhorting them to yeld, admonishing them not to resist so mighty an army, when as they could not doe it without danger of vtter destruction. These and many other things Ioseph expressed in Hebrew to the people as Titus willed him, but the Iewes answered neuer a word: for Iehochanan had given charge that no man should speake.

Then Captaine Iehochanan answered Titus himselfe, saying, Wee can offer no
kind

kind of sacrifice more acceptable to God, then to vow, ieopard, & abandon our bones and blood, for his name sake. Wherefore we will die free in this our Towne, and will neuer come in bondage to serue you. Titus made him answere by Ioseph, saying, This your City, I grant is a holy City, and your Temple is most holy, which no man doth deny. But ye haue grievously sinned, in that ye haue polluted the Temple of the Lord your God, by shedding in it the innocent blood of Saints & priests of God, with other most godly and holy men. By what reason can ye then say, that ye shall be accepted for sacrifices & offerings before God? Perchance rather God abhorreth and detesteth you utterly, when as he requireth in his sacrifices that they should haue no default nor spot: but ye are all bespotted, so that no sound place is in you. For tell me (I pray you) if there be any more abominable spot in man then sinne, when as he transgresseth the Law of God as yee haue done. Neither is there any wisdom or intelligence in you. For wise men would wisely beare with the calamities of times, and know the courses of things. Now then are ye so foolish to say, that ye are an acceptable and well pleasing sacrifice to God, when as ye resist the will of God

God so proudly: But thou Iehochanan, and the rest of the seditious Captaines that are with thee, tel me, art thou not a mortal man, subiect vnto the griefes & verations of this life, and wozmes meate as wee be? Should he not displease thee, that should take away a Table or such like thing, prepared to the honour of thee, and wouldst thou take it in good part, and holde him excused that should so do vnto thee? Why then hast thou taken away the sacrifices of thy God out of his temple, & hast filled it with innumerable dead bodies? Who can see or heare this, and abstaine from weeping, when hee shall know so many Israelites to haue suffered death by thee, and Schimeon, and Eleasar thy fellows? Neither canst thou yet apply thy mind to cease & leaue off thy malice, and yet neuertheles perswadest thy self & while that God is with thee, and that thou with thy fellows, art an acceptable and well pleasing sacrifice vnto God, nothing perceiving that your sinnes do separate you, and keepeth you asunder more strongly then any brasen wall.

It is true I confesse, that it becommeth every valiant man, to stand stoutly in the defence of his people, City, and country. For it is better to die valiantly, then to come into

into the subiection of his enemy that goeth about to pluck him from his religion & drive him out of his country. But I came not hither for that intent, to draw you from your land, nor to banish you out of your land, nor else to destroy it and your cities: but this is the cause of my coming hither, to offer you peace, and to make a league with you, that ye should take upon you our yoke, & be our subjects as ye were before. Where did you ever heare of a people in all the world y^e hath shewed themselves so mercifull and gentle, both towards other, & towards you, as we haue done? Hanniball the Captaine of the Carthaginians, after hee had wasted our Country, and at length was taken by vs, was he not had in great hono^r and reputation of vs, and with such humility handled, that wee made him king of his people? And so dealt we with Antiochus the Macedonian, and other Kings that wee tooke prisoners. Ye brag that ye keep the watch of your God: why then follow ye not the example of Iechoniah your King? who to saue the temple of your God from destruction, and least your people also should be ledde away into bondage, or be destroyed with the sword, yelded himselfe & his house, into the hands of the King of the Chaldees. Why spare you
not

not your owne liues, your city & sanctuary? Now therefore hearken vnto mee, and I will make a league with you before the God of this house, who shall be a witnes betwixt mee and you; for by him I sweare that I will neuer breake this league, neither doe you any harme, nor spoile your goods, nor leade you away captiue, nor yet constitute any ruler over you, but a Iewe of your owne nation, euen Ioseph the priest which is with me, shall bee your prince if you thinke it good: and all the faithfull men also which are with me, shall returne home againe, ye shall inhabite your owne land, ye shall haue the vse of the fruits thereof with peace and quietnes, without any corruption or alteration of y^e seruice of your God. Wherefore credit me and take a league with you. And that ye may trust me the better, ye shall haue pledges, Ioseph a noble man of your country, and other Princes and noble men of the Romanes. Come forth therefore and intreate a peace with vs, bow your shoulders, and humble your neckes to serue vs, like as all other nations do, and as you haue done your selues in the time of Nero Caesar, that ye may liue and not be destroyed, keeping your religion safe and sound. Ioseph the priest hearing the words of Titus and his clemency, in that he was minded to spare the
Iewes.

The warres of the Iewes.
 Iewes, burst out aloud and wept in the presence of the Captaines, and of the Seditious very bitterly, but they nothing regarded it. Ioseph therefore seeing that Titus could doe nothing with the Seditious, said vnto their Princes, I maruell nothing that this City tends to desolatiō & destruction, for I know the end of it is at hand. But this is it that I maruell most, that yee haue read in the booke of Daniel, and vnderstand it not, which is now fulfilled in all points, and yet neuer a one of you doth marke it. The continuall Sacrifice is already ceased a good while ago, the annointed priest is cut away and put downe. These things though they bee most manifest, yet your hearts cannot beleue them. And many other wordes spake Ioseph, full of admonition and consolation, but the Iewes refused to heare him. When he had made an end therfore, and the Seditious had so hardened their neckes, Titus turned him, and departed out of Ierusalem, saying, Let vs go hence, least their sinne destroy vs. Wherefore he pitched his tents without the City, in the same place where he encamped at the first. For hee was afraid both for himselfe and his army, least they should be circumvented and closed in, and slaine cruelly in so great a City as that was.

Cer

Certaine of the Priests of that time, and of the Nobles of the Towne, with other godly men, did wisely see to themselves, and came forth to Titus, submitting themselves to his mercy, and were receiued of him peaceably with great honour: whom Titus commanded to be conducted into the land of Coschen, where in times past the Israelites dwelt in the daies of Iacob their Father, and Ioseph Lord of Egypt.

Whither sent he them, and gaue it them in possession, to them and to their Heires for euer after, commanding a company of the Chaldæes to safe conduct them, till they came to the Land of Coschen. Titus directed his Letters also to the Romane President which was set ouer Egypt, to take pittie of the Iewes that hee had placed in the Land of Coschen, to sustaine and succour them, and to see that no Romane nor other should do them harme, or annoy them by any manner of meanes. Many other also of the Iewes coueted to goe forth of Ierusalem, but they were disapointed by the Seditious, that they could not do as they intended. And who can tell whether they were entangled with their owne sinnes, and destined to destruction with their Seditious brethren, whereas their handes also were polluted with the

CIII

cruelty & iniquity of the Seditious: Wherefore the Seditious closed vp all the walles about the Temple, that none of the Iewes which were in Ierusalem might get out to Titus. When Titus knew that many of the Iewes were desirous to flee vnto him, and could not because of the Seditious: hee went againe to the place where he was before, and Ioseph with him. Whom when the people saw to bee there with Titus, they fell a weeping, and said vnto them, Wee acknowledge our sinnes, and the transgression of our fathers, wee haue swarued out of the way against the Lord our God, for wee see now the mercy and gentlenesse of Titus, the sonne of Caesar, and that he taketh pittie vpon vs: but what can we do, when it is not in our power to flee vnto him, because of the crueltie of the Seditious? The Seditious hearing them talking with Ioseph in the presence of Titus, and that they spake reuerently of him, honoured his Father, calling him Lord: they ranne vpon them with their drawn Swordes to kill them: then cryed they vnto Titus, Deare Lord and Mayster rescue vs. The Romanes therefore made speed to deliuer them out of the handes of the Seditious. So rose there a fray in the midst of the Temple, betweene the Romans and the Iewes.

The Romanes fledde into the place called Sanctum Sanctorum, which was the holiest of all, and the Iewes followed after, and slew them euen there. Titus standing without, cried vnto Iehochanan, and saide vnto him, Hearest thou, thou Iehochanan, is not thy wickednesse yet great enough? wilt thou neuer make an ende of thy mischief? where is the honour of thy God: is it not written in the law of your God, of the Sanctum Sanctorum, that no straunger ought to come at it but onely the high priest, and that but once a yeare, because it is the holiest of all? And now how darest thou be so bold to kill those that are escaped vnto it? And how dare you shed the bloud of the vncircumcised therein, whom ye abhorre, and yet mixe their bloud with yours? The Lord your God is my witnesse, that I would not haue this House destroyed: but your owne wicked works, and your owne hands pull it downe. And would God you would receiue your peace, which if it were once done, wee would honour this house of the sanctuary & temple of the Lord: yea we would depart away from you. But your hearts are hardened like Iron, and your neckes and foreheads, are become obstinate as Brasse, to your owne vndoing. For ye shall carry your owne sinnes, and dye in the land

of the Romanes. I and my fathers house are innocent and guiltlesse of your death, as the Lord and his temple, in whose presence we stand, shall beare vs witnesse this day. But when hee saw that none of the seditious gave any regard to his words, he chose out of the Romanes 30000. valiant fighting men, and gaue them commandement to take and occupy the entry of the Temple, which is a holie court, and determined to go with them himselfe, but his Nobles would not suffer him, but willed him to remaine vpon a high place, where he might behold his souldiers fight: and when they see thee a farre off, their hearts shall be comforted, and they shall fight according as thou wilt with them: but come not at the entry of the temple thy selfe, lest thou be destroyed amongst other.

Titus followed the counsell of his Captaines, and went not out at that time with his men to the battell. He made chiefe Captaines of that host of 30. M. one Karilus and Rostius, two noble men, whom he commaunded to set vpon the Iewes that night, when they should be asleepe with wearinesse. The Romans therefore doing after his commaundement set vpon the Iewes, but the Iewes hauing intelligence of the matter, kept diligent watch, and withstood the Ro-

manes

mans all the night. But the Romans were not hasty to fight in the darke, fearing least it might turne to their owne harme. As soone therefore as it was day, the Iewes deuised themselves, and bestowed their companies at the gates of the entrance, and fought like men. Karilus and Rostius beset the Temple round about, that not one of the Iewes might escape out, and so the battell increased betwene them for the space of seauen dayes, sometime the Romanes getting the upper hand of the Iews, driving them within the entrance: sometime the Iewes encouraged themselves, made the Romanes retire, and pursued them to the walles of the Antonia: in this manner fought they these seauen dayes. Afterward the Romans returned backe from the Iewes, and would not fight hand to hand with them any more. Then Titus commanded the walles of the Antonia to be pulled downe further, that there might be place for al his host to enter. The famine in the citie and ierusalem grew more greuous, so that no foode was now left. For the Iewes began now to kill out, and steale Horses, Asses, and other beastes whatsoeuer they could catch, euen out of the Romans campe, that they might drinke them some meate, and sustaine their liues. Which

they dooing oftentimes, at length the Romanes perceiued it, and were wonderfull displeased at the matter; wherefore they set watch and ward round about y^e campe, least by the deceipt of the Iewes they should be spoyled of their Cattell. So after that the Iewes could steale no more from thence. Afterward notwithstanding they armed themselves, and issued out of the East gate, and brake the Wall that Titus had raised for his owne safety, least the Iewes should issue out vpon a suddaine, and come vpon him at vnawares. A sort of tall fellows therefore of y^e youth of the Iewes issued out by y^e breaches of the wall, and got vp quickly to the Mount Oliuet, wheras they found Horses, Mules, Asses, and much other Cattle; and slaying their keepers, they droue them before them with great shouts into the towne. The Romans perceiuing that, pursued them. Wherefore the young men deuided themselves into two bandes: the one to driue the booty, and the other to resist the Romans. So ther was a sore fight between them, but the Iewes got the vpper hand, and went their waies cleere with the prey toward Ierusalem.

For the Iews came forth, constrained by the necessity of hunger, and sought for their liuing: the Romanes had no cause to fight,

same

saue onely for shame, to see their cattell driuen away before their eyes, for otherwise they put not their liues in ieopardy to fight vnto death, as the Iewes did; yet was there many of the Romanes slaine in that fight. The Iewes while the Romanes pursued them in vaine, they got into the Towne with their spoyle and prey, and straightway turned vpon the Romanes, and droue them backe, pursuing them againe till they came almost to Titus Campe, which when the other Romanes saw, they issued forth to the rescue of their fellowes, and pursued against those young men, either to kill them, or to take them, albeit they escaped to the Towne without any harme, saue that they tooke a boy, and brought him vnto Titus. He that tooke this lad, was called Pornas. So the Romanes preuailed against the Iewes at that time, and for a certaine token of victorie they had this young Jew prisoner. Pornas that tooke him, was had in great estimation for that act of Titus and all the Romanes.

Titus apparrelled the boy, and committed him to Iosephus to keepe. This boy had a brother amongst them that escaped into the towne, a vile personage, euill fauoured, & of a low stature, his name was Ionathan. Hee

seeing his brother taken prisoner, cometh
 forth of the Tombe of Iochanan the high
 Priest ouer against the Romanes, and crieth
 vnto Titus, and to all the army, saying, If
 there bee euer a man among you, let him
 come forth vnto mee, here will I abide him,
 and fight with him vpon this ground: and
 ye shal know this day, whether the Romans
 or the Iewes bee the better men. The Ro-
 maines despised him, yet durst they not med-
 dle with him, but said, If we kill him, wee
 shal neuer be counted the better men for such
 an act; and if he should kill any of vs, it shold
 be a great dishonour to be slaine of a wretched
 captiue. Jonathan said to the Romanes, How
 much is the manhood of the Romanes to
 be regarded in our eyes? Haue not you bene
 slaine & put to flight by vs? what were you
 then if bands and companies of the Gen-
 tiles came not euery day to ayde you? if they
 had not refreshed you, wee had long ago
 eaten you vpp. Wee haue destroyed our
 selues one another with ciuill warres, so that
 wee are but few left, but what are you? What
 is so hardy of the best of you all, to come
 and declare his strength, and to fight with
 me? I am one of the meanest and outcasts of
 the Iewes: picke you out the chiefest and
 valiantest man amongst you all, and ye

shal

shall know by and by, whether part is more
 valiant. When Jonathan had spoken thus
 proudly, there came forth one of the most
 valiantest Souldiers of the Romans, whose
 name was Pornas, the same that had taken
 the Brother of this Jonathan, and brought
 him to Titus; hee came no sooner at Iona-
 than, but he was killed of him straight way
 leauing behinde him a double inheritance
 to Jonathan and the Romanes. To Iona-
 than a fame of fortitude and valiantnesse: to
 the Romans shame and reproch. When Iona-
 than had slaine the Romane, the Iewes
 changed his name, and called him Iehona-
 than by an honourable name, and gaue him
 a scepter of dominion in his hand. But Ieho-
 nathan when he had gotten the victory, gaue
 not the power to God, but ascribed it to his
 owne prowesse, and became very proude
 withal; he was not content with one victory,
 but would yet prouoke the Romans, railing
 at them, & calling for another valiant cham-
 pion to be sent him, that I may kil him (saith
 he) and declare my force vpon him. And e-
 uen as he said so, one of the Romans, whose
 name was Pornan, stroke him through with
 an arrow at vnawares, and killed him. By
 whose example wee may perceiue, It is e-
 uery mans part chiefly to take heede, that

when they ouercome their enemies, they reioyce not ouermuch, nor waxe proude for the matter, for who knoweth what ende they shall haue themselves? These things done, the Iewes seeing the wals of the temple, and three walles that compassed the towne to be rased and pulled downe, knowing also they had no helpe left, nor any thing to trust vnto, they consulted what was best to be done. There was a great house ioyning vnto the side of the Temple that King Solomon had builded, of a great height: whose walles also the Kinges of the second Temple had raised on height, and had decked it with Timber of Firre, and Cedar trees. The Iewes went and annointed euery wher the Cedar timber of y^e house with brimstone and pitch abundantly. So when the Romanes came again to the temple to assault the Iewes, and pursued them vnto that pallace: they entred the pallace after the Iewes, who went out again another way, and some climbed vp to the battlements of the house, other set vp ladders to scale it. When reioyced they wonderfully, saying, The pallace is taken, now haue the Iewes no place left to flye vnto for refuge. Thus when the Romanes had gotten the pallace, and the house was thrust full of them, a certaine Jew, a young man,

now

boluing himself desperately to die, went and shut vp the pallace, & set fire on the gates before annointed with Brimstone & pitch. And straight way the side wals of the house, and the whole building begane to bee on a light fire, so that y^e Romanes had no way to escape, because the fire compassed the house on euery side. The Iewes also stood in harnelle round about the House, least any of the Romanes should escape. Wherefore so many of the Romanes as entred into the House, were destroyed with the fire, which was 22. M. men of war. Titus hearing the cry of the Romanes that perished in the fire, made speede with all his menne to come and rescue them, but hee could not deliuer them out of the fire, it burnt so vehemently; wherefore Titus and his wept bitterly. The Romanes that were about vpon the house, when they saw their Maister Titus weep, and the fire to bee betwixne them, that neither could come one to another, they cast themselves downe headlong from the battlements of the house, which was very high, and died, saying, Wee will dye in Titus presence, to get vs a name thereby. The Iewes kept the gates of the Pallace, and if they perceiued any man goe about to escape out of the fire, or to come downe off the battlements, then they killed

with

with their Swords. In that fire was a certain
Noble man of the stocke of Kinges, whose
name was Longinus, to whom the Jewes
cried, and flouted him, saying, Come hither
vnto vs, that thou mayst saue thy life, and
not be destroyed: but hee durst not goe out
at the gate, fearing least the Jewes would
kill him. Wherefore he drew out his sword,
and thrust himselfe thorough before they
faces. Another Noble man also was in that
fire, whose name was Artorius, who look-
ing forth from the toppe of the house, saw
one of his deare friends by Titus, which was
called Lucius, to whom Artorius called, say-
ing, My deare friend Lucius, get on thy Ar-
mour and come hither, that I may leape
downe vpon thee, and thou mayest receiue
me. If I dye, I make thee my heire, if thou
dye, thy Children shall inherite my goods.
Wherefore Lucius ran and held his lap open
at the house side, and Artorius leapt downe,
and light vpon him with such weight, that
they both dyed therewith. Titus commanded
the couenant y they two made before their
death, to be written on a sword with blood,
and their friendship to be noted in the Chro-
nicles of the Romanes, that it might bee an
example to all men to learne true friendship
by. At that time therefore the Jewes reuen-
ged

The warres of the Iewes 389
ged themselues meetely well vpon the Ro-
manes. The fire burnt till it came to the
Chiskiah king of Iehudah, and had almost
taken the temple of the Lord, which the Ro-
manes seeing, fled out of the Towne, and
got them to their tents, a great part of them
beeing destroyed by the cruelty of the Jewes,
so that few of them remained. The rest
therefore lay still in their siege round about
the Towne, saying, Wee shall not be able to
winne the Towne by the sword, but rather
wee must bee faine to driue them to yeeld by
famine, wherefore they compassed it on euery
side. In the town was now no victuals left.
There was a certaine noble rich woman at
Ierusalem, of a noble house also, whose name
was Miriam, her dwelling was beyond Ior-
dane: but when shee perceined the warres
to grow more and more in the time of Ve-
spasian, shee came vp with her neighbours to
Ierusalem, bringing with her, not onely her
men seruants and women seruants, and all
her whole family: but also her goods and
riches, which were very great. When the
hunger was greuous at Ierusalem, and
the Seditious went from house to house to
seeke meate, they came also to this womans
house, and tooke away from her by force, all
that euer she had, and left her nothing remai-
ning.

ning. By this meanes shee was oppressed
with very great hunger, so that shee wished
her selfe out of the world, but her time was
not yet come to die. Wherefore y^e she might
slacke her hunger, and sustaine her selfe, shee
began to scrape in the chaffe & dust for beasts
dung, but could finde none. Shee had one
sonne, and when shee saw the famine was
greater and greater vpon her, shee laid a
side all womanhood and mercy, and tooke
vpon her an horrible cruelty. For when shee
heard her boy weepe & aske for meate, which
shee had not to giue him, shee said vnto him,
what shall I do my sonne? For the wrath of
God hath enuironed the whole City, in eu-
ry corner thereof famine raigneth: without
the city the sword killeth vpon al, within wee
stand in feare of the Seditious, our enemies
preuaile without, in the Towne are fires,
burnings, and ruines of houses, famine, pe-
stilence, spoyling and destroying, so that I
cannot feede thee my sonne. Now therefore
my son, if I should die for hunger, to whom
should I leaue thee beeing yet a child? I ho-
ped once, that when thou shouldest come to
mans state, thou shouldest haue sustained
mine age with meate, drinke, and cloth, and
after when I should die, to bury mee honou-
rably, like as I was minded to bury thee, if
thou

I he warret of the Iewes. 387
thou shouldest haue died befoze me, But now
my sonne, thou art as good as dead already,
for I haue no meate to bring thee vpon withall,
because of this great famine, and cruelty of
the enemies, both within and without. If
thou shouldest dye now amongst others,
thou shouldest haue no good nor honourable
Tombe as I would wish thee. Wherefore I
haue thought good to chuse thee a sepulcher,
euen mine owne body, lest thou shouldest die,
and Dogges eat thee in the streetes. I will
therefore be thy graue, and thou shalt be my
foode. And for that, that if thou hadst liued
and growne to mans state, thou oughtest by
right to haue nourished me: and feede mee
with thy flesh, and with it sustaine mine age,
befoze that famine deuour thee, and thy bo-
dy bee consumed. Render therefore vnto thy
Mother, that which she gaue vnto thee, for
thou camest of her, and thou shalt retorne in-
to her. For I will bring thee into the selie
same shop, in the which the breath of life was
breathed into thy Nostrils: forasmuch as
thou art my welbeloued Sonne, whom I
haue loued alwaies with all my strength, be
therefore meate for thy Mother, an ignomy
and reproch to the seditious, that by violence
haue taken away our food. Wherefore my
sonne heare my voyce, and sustaine my soule
and

and my life, and go to the end that is deter-
mined for thee by my hands, thy lot be in the
garden of Eden and Paradise: be thou meat
for me, and a rebuke and shame to the sediti-
ous, that they may be compelled to say, Lo
a woman hath killed her sonne, and hath ea-
ten him. So when she had thus spoken to her
son, she tooke the child, and turning her face
away least she should see him die, she killed
him with a sword, and after cut his body in
to certaine pieces, whereof some she roasted,
some she sod: and when she had eaten of them
she laid by the rest to keepe.

The saour of the flesh roasted, when it
came out into the streets to the people, they
said one to another: see heere is the smell of
roast meate. Which thing came to the know-
ledge of the seditious at length, who went in
to the house of the woman, and spake rough-
ly vnto her, Why shouldest thou haue meate
to liue with, and wee die for hunger? The
woman made them answer, and said vnto
them, Be not displeased I beseech you, with
your handmaid for this, for you shall see I
haue reserved part for you. Sit you downe
therefore, and I will bring it you, that yee
may tast thereof, for it is very good meate.
And by and by she laid the table, and set be-
fore them part of the chilles flesh, saying,
Eate

Eate I pray you, here is a Chilles hand, see
heere his foote and other partes, and neuer
report that it is another Mommans Childe,
but mine owne onely Sonne that yee knew
with me; him I bare, & also haue eaten part,
and part haue I kept for you. When she
had spoken, she burst out and wept, saying,
Oh my Sonne, my Sonne, how sweete wast
thou to me whiles thou yet liuedst, and now
at thy death also thou art sweeter to me then
hony. For thou hast not onely fed me in this
most greuous famine, but thou hast defen-
ded mee from the wrath of the Seditious,
wherewith they were incensed towards me,
when the smell of the meate brought them
into my house. Now therefore are they be-
come my friends, for they sit at my Table,
and I haue made them a feast with thy flesh.
After she turned her to the Seditious, & bad
them eate, and satisfie themselves: for why
(saith she) should ye abhorre my meat which
I haue sette before you: I haue satisfied
my selfe therewith, why therefore do you not
eate of the flesh of my Sonne? Tast and see
how sweet my Sonnes flesh is, I dare say ye
will say it is good meate. What needeth pit-
ty? Dought ye to be more moued therewith
then a Woman: If ye will in no wise eate of
the sacrifice of my sonne, when as I haue ea-

ten thereof my selfe, shall not this be a shame
 for you, that I should haue a better heart,
 greater courage then you? Behold, I haue
 prepared a faire Table for you, most valiant
 men, why eate yee not? Is it not a good feast
 that I haue drest for you? and it is your will
 that I should make you this feast. It had bin
 my part rather to haue bene mooued with
 pity of my Son, then yours: and how chaun-
 ceth it therefore that yee are more mercifull
 then I? Are not ye they that spoiled my house,
 and left mee no kind of food for mee and my
 Sonne? Are yee not they that constraind
 me to make you this Feast, notwithstanding
 the greater hunger that I haue? Why
 then eate ye not thereof, when as ye were the
 Authours and causers that I did this deed?
 The Iewes hearing this matter, were won-
 derfully smitten in sadnes: yea, euen the go-
 uernours of the Seditious began to stoupe
 when they heard of this, so that they all in
 manner desired death, they were so amazed
 at this horrible Act. Many therefore of the
 common people stole out in the night forth
 Jerusalem with all their substance, to the
 Romanes camp, and shewing Titus of this
 who wept thereat, and was sorry for the mat-
 ter exceedingly, holding vp his handes to
 Heauen, and crying, Thou Lord God of the

world

world, God of this house, to whom all secrets
 are knowne, which also knowest my heart,
 that I came not against this city as desirous
 of wars, but rather of peace, which I euer of-
 fered them; but yet the citizens thereof euer
 more refused it, although I oftentimes in-
 treated them. And when they destroyed one
 another by their ciuill dissention, I would
 haue deliuered them, but I found them al-
 wayes like most fierce and cruell beasts, no-
 thing sparing themselues. And this mischiefe
 is come now so farre, that a woman hath ea-
 ten her owne flesh, bring driuen thereunto by
 most extreme necessity. I haue heard, and
 my forefathers haue told me, all the power
 that thou hast exercised in the times past to-
 wards the and their Fathers, how thy name
 dwelt amongst them. For thou broughtest
 them out of Egypt, with a strong hand, and
 a stretched forth Arme, out of the House of
 bondage; to whom also thou diuidedst the sea,
 seddest them through it dry, and drownedst
 their enemies in the water: after conducedst
 thy people through the wilderness, & seddest
 them with bread from Heauen, that causedst
 Quails to flye vnto them, and broughtest
 out water out of the rock for them. At length
 thou broughtest them into this holy Land by
 great and terrible Miracles and wonders.

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For thou driedst vp the waters of Iordan, & madeest them stand as it were on a heape, till they were passed ouer. Thou causedst the Sunne and the Moone also to stay their course for thy peoples sake, till they might vanquish their enemies. Thou wouldest also that thy name should dwell amongst them, and thou gauest them this Citty by inheritance. Some of them thou chusedst for thy selfe to bee Prophets, which might correct thy people, teach them, and leade them in thy right way, to giue them warning of miseries following, that they might take heed to themselves, and beware of them. Thou stirredst vp wise men amongst them, to the intent Israel might know what were to be done. Moreover, thou diddest chuse of them Priestes to serue thee, and to blesse thy people Israel. Certaine godly men of them also thou drewest vnto thee, and in a fiery Chariot thou carryedst them vp into Heauen. Thou smotest the Tenters of the King of Assur, and killedst in them 185.000. men. These and diuers others things haue I learned of my forefathers: yea, and Ioseph the Priest, a very wise man, hath tolde me a great part of the same. And now Lord God, this people which I haue striuen against, I would haue laide they had trusted in thee: but thou seest they

they trust not in thy sauing health, but in their owne sword. Thou seest also how proud they be, notwithstanding the terrible signes and wonders, wherewith thou hast fought on my side against them, which they will not acknowledge. They say, there is no man can bring vs vnder, because the Lord our God will helpe vs, yea although wee be wicked: forasmuch as for our sakes, hee rained bread downe from heauen, deuided the Sea, brought out waters forth of the hard rocke, and stayed the courses of the Sunne, and al for vs. But they consider not that thou shewedst those signes vnto their fathers for their righteousness sake, and these for their wickednesse thou hast broken in our warres to make their land desolate, and to lay waste their cities, because of the multitude of their transgressions; and how hast thou consumed them with sword, pestilence, and famine, that they are faine to eate the flesh of their childe: And yet for all this, they cannot find in their hearts to humble themselves before thee, nor acknowledge thy hand to haue bene vpon them for their wicked workes. I also haue not bene very earnest vpon them, but haue assaulted them gently. If so bee it thou wilt not deliuer them into my hands, I will get mee hence from these most wicked

men, and flee away to saue my life, least I also perish in their sinnes, when thou shalt ouerthrow them, as thou diddest ouerthrow Sodome and Gomora. Wherefore loe, I will get mee out of their land with speed, least we be destroyed with them, for our eyes do see Sodome that was ouerthrowne in their borders. Yea, but this hardeneth their hearts also like Iron, that they say, why should we not be like our fathers in crueltie? for our father Abraham, when as he had but one onely sonne, hee meant to sacrifice him to the Lord, whom indeede I do not reprehend for this fact: for why? I know not the mystery thereof, albeit I marvelle how hee had no pittie on his sonne. I haue heard also of a certaine King of theirs, who the same day hee set forwardes to the warres, made a vow to God that hee would offer a sacrifice, if hee should haue good success in his warres, and when hee returned from his warres, hee offered to God his onely daughter, and so performed his vow that hee had vowed vnto God. And hereby I know they are men of a stubborne spirit: for whatsoever it giueth them in their heads to doe, thou they thinke must needs be done, and they are a naughty people, and most banious sinners. Wherefore, except thou wilt deliuer them to mee, I will

will

will giue ouer the warres, for I will not bee staine with them without all iudgement. When Titus had sayde all these things, hee commanded to bringe an Iron Ram, and to bend it against the new wall, which the seditious had raised, that they might batter the wall & cast it downe. Then came forth many of the nobles of the Seditious vnto Titus, and made peace with him, whom hee placed amongst his chiefe men.

Shortly after, the Romans set on fire a certain gate of the temple, that was shut, whose doore was couered ouer with siluer: & while the timber of it burnt, the siluer melted and ran vpon the ground. So when the gate was open, there appeared the way which goeth to the Sanctum Sanctorum, or holiest of all. As soone as Titus saw it, hee honoured it with great reuerence, and forbade his people that no man should come nigh it, saying: Take heed that yee meddle not with this house, till wee take further deliberation what is to be done in the matter. Wherefore hee commanded proclamation to be made throughout all his Campe, in this wise: Whosoever cometh nigh this sanctuarie, shall suffer death for it. He appointed also a strong band of men to keepe the Temple that it were not suspended and unhallowed by any of his. But his

Princes & Captains answered him, saying,
Unlesse this house be set a fire, thou shalt ne-
uer subdue this people, forasmuch as to save
it, they bow themselves to dye. Notwith-
standing, Titus would not hearken to their
counsell in this matter, but appointed of his
souldiers, and such Iewes as had made peace
with him, to keepe warde, giuing them
charge to keepe the Temple and Sanctum
Sanctorum, leaſt it ſhould be polluted, till
they had consulted vpon the matter. The
Seditious Iewes that remained in Ierusa-
lem, ſeeing the Romanes depart from the
temple, and leauing the wards there behind
them, they ran vpon them with their ſwords
drawne, and ſlue them vp cleane, letting ne-
uer a man ſcape. Which Titus hearing of,
hee brought his whole army thither againſt
the Seditious, and killed many of them, the
reſt fled to the mount Sion. The next day
the Romans ſet fire vpon the Sanctum San-
ctorum, laying wood to the doores that were
couered ouer with gold, and then ſet fire on
them. So after the gold was hot, and the
timber of the gates was once burnt, the
house of the Sanctum Sanctorum was open
(that all men might ſee it) the ninth day of
the fiſt moneth, which was the very ſame
day that it was open alſo in the time of the
Chal-

Chaldæans. The Romanes therefore, when
they had gotten the doore of the Sanctum san-
ctorum once open, and had entred into it,
they made great ioy, and gaue a great ſhout,
whiles it burnt: which when Titus ſaw, he
made great ſpede to quench the fire, and to
ſaue the Sanctum Sanctorum, but hee could
not doe it, there did ſo many ſet it a fire in ſo
many places. Titus therefore cryed vnto the
that they ſhould not doe ſo: but they would
not heare him. For like as a vehement flood
of water breaketh all things, and driueth
them downe beſore it: euen ſo with a furious
violence the Gentiles ruſhed vpon the Tem-
ple of the Lord, the fire flaming now and the
out of measure. Thus Titus cried vnto them
in vaine: wherefore when Titus ſaw he could
not reſtain his people from the Sanctum san-
ctorum with words, he drew out his ſword,
blaming the captaines of his owne people, &
the other that were not Romanes, hee killed
the, for they in time paſt were more wont to
ſpoile the temple; neuertheleſſe, he could not
ſlay them, nor put them backe. He cryed ſtill
vpon them notwithstanding, till he was ſo
hoarſe that he could cry no longer.

The Prieſtes that were in the Sanctum
sanctorum, withſtood the Romans ſtoutly,
till they were no more able to liſt vp their

hands against them. Wherefore when the Priests saw there was none other safeguard left, they leapt into the fire, and diuerse other Iewes with them, that hid themselves in the Sanctum sanctorum, and so were all burnt together; for they saide, What should we live any longer now the Temple is burnt? Titus ceased not to strike the people, to chase them from the Temple, that they should not fight against the Sanctum Sanctorum, but no man would obey him, for they were many that spoiled the Temple. Titus therefore being weary, that all his strength failed him, he fell downe vpon the ground. So when he saw he preuailed nothing with his crying, he left off forbidding them.

After that the house of the Sanctum Sanctorum was burnt, Titus rose and entered into it, and he saw the glory and magnificence thereof, and believed that it was the House of the Lord, for as yet the fire had not utterly consumed all, so that hee said: Now I well perceiue, that this is none other then the house of God, and the dwelling of the God of Heauen, neither was it for nought that the Iewes stood so earnestly in the defence thereof, nor the Gentiles also did not without a cause send Gold and silver to this Temple, from the further partes of the world,

world. For great is the glory of this temple, and it far passeth the temple of the Romans, and all the temples of the Gentiles that euer I saw. The God of heauen, which is the God of this house, take vengeance of the Seditious, whose mischieuous and haynous deeds haue brought this euill vpon it. The seditious that yet remained at Ierusalem, seeing the Sanctum sanctorum to be burnt, they set the rest of the Temple on fire themselves, and all the houses that were filled with treasure, and all kind of precious Jewels. And where they knew there was yet some victuals left, they set a fire also, least the Romans should haue any commodity by it: saying, Now that the Sanctum sanctorum is wasted, what should we live any longer, and then what need haue we of any other buildings or houses? After this, the Romanes quenched the fire, and set vp their Idols and Images in the Temple, and offered burnt offerings vnto them, blaspheming, railing, and mocking at the Iewes and their lawes, in the presence of their Idols.

About that time was there a certaine Iew that prophesied a lye vnto the seditious that remained yet at Ierusalem, bidding them to play the men, and resist their enemies: for now (saith he) shall the temple be builded by it

it selfe, without mans hands, that God may declare his power vnto the Romans, which now glory in themselves that they haue overcome the Iewes. Therefore if ye will fight stoutly against the Romans, this day shall the temple be builded by it selfe. Wherefore the Seditious set vpon y^e Romans, and slue many of them. So the Romans inkindled with ire, handled the people cruelly, killing them like Sheepe, where they had fauoured them hitherto. All these things happened vnto the people, because they gaue credite vnto the false Prophet, and marked not the signes that appeared at Ierusalem. For the yeare next before the coming of Vespasian, there was seene a starre ouer the Temple, so bright, as though a man had had many drawne swordes in his hand at once. And at the same time as the starre appeared in the time of the solempne feast called passach, that whole night the Temple was as light and cleare, as though it hadde bene midday, and it continued so by the space of seauen daies of the feast. The men of Iuda standing in Iscariel, knew well enough that this was an euill signe, but the rest of the people interpreted it in good part. The very same time also they brought a Heifer for a burnt offering, which when she was feld and

strooken

Easter.

strooken downe that they might dresse her, shee calued a lambe. This miracle they said likewise made for them, and pretended good. As also this that followed they interpreted to good. There was a certaine gate that was called the East-gate, a great and wonderful heauy gate, that was neuer opened nor shut, but twenty men had enough to do about it, the creaking of the gins and hookes whereof, might be heard a farre off. This gate was found open without any mans helpe, and they could not shut it, till a great number assembled and ioyned their strength together. After this, there was seene ouer the Temple, and the Sanctum Sanctorum, by the space of a whole night, the face of a man wonderfull terrible. There appeared also at that same time fiery charriots and horsemen, and great beastes in the sky, coming nigh to Ierusalem, and all the land of Iuda. In the feast also of Elekes, the Priests heard a man walking in the Temple, and saying with a great and a wonderfull terrible base voyce: Come let vs goe away out of this Temple, and let vs hence: But especially there was one passing all these. A certaine man in the ritty, of a base and low degree, whose name was Iehosua, y^e some of Chananeiahu, began to cry vpon the

the feast of Tabernacles, with a loud voice, on this wise, A voice from the East, a voice from the West, a voice from the foure winds of the heauens, a voice against Ierusalem, a voice against the Temple, a voice against the bride-groome, a voice against the bride, and a voice against the whole people.

Thus hee cryed very often, so that the citizens of Ierusalem hated him, and sayde vnto him, What cryest thou alwayes this crye? But the Gouverneur that then was in the citie, forbade the Citizens to say any thing to him, supposing him to bee besides himselfe and mad. Wherefore hee neuer left crying for the space of foure yeares, till the warres began, saying, Woe to Hierusalem, and to the Sanctuarie thereof. When as the warres were once begun, and the towne besieged, it fortuned as hee wandered about vpon the walles, crying after his old manner, hee adding this, Woe vnto my selfe: and with that a stone came out of an engine from the Campe, and smit out his braines. At that time also there was a writing found, grauen in a stone of old, which the Jewes read: the wordes were these: What time the building of the Temple shall bee brought to foure square, then it shall be destroyed. Now when the Antonia was taken

taken and rased by the Romanes, and the walles of the Temple were all broken, the Jewes making speede to repaire the ruines and delapidations, without any remembrance of this scripture, they made the temple foure square. Besides this, there was a scripture found in y^e wall of the Sanctum Sanctorum on this wise. When the whole building of the temple shall be foure square, then shall a king raigne ouer Israel, and that king and ruler, shall raigne ouer all the land of Israel.

Some interpreted this vpon the King of Israel. But the Priests saide, It is the King or Ruler of the Romanes. The whole armie of the Romanes being now come into the Temple, and the Jewes also fled to the mount Sion: the Romanes set vp their Idolles in the Temple of the Lord, and offered sacrifice vnto them, blaspheming and railing at y^e Jewes and their God. At that time there came downe to the Romanes, a little Boy of the Priests from the mount Sion, which went to a captaine of the Romanes that was keeper of the temple, and desired him to giue him some water to drinke. He tooke pittie of the Boy, and bad giue him water. The boy taking the vessell that the water was in, first dranke himselfe, then ranne away with the rest. The captaine ran

ran after himselfe, but hee would not ouertake him, of a purpose, because hee was delighted with the boyes doing, wherefore he let him go for the nonce: so hee got vp to the Priests, and gaue them drinke. On a time when the Romanes were at their sacrifice in the presence of Titus their Lord, certaine of the Priests came and besought Titus that hee would not kill them, To whom Titus made answer: Why doe you wish to liue now, and not rather die with your brethren that haue abidden death for the Gods sake of this house? Then Titus commanded his men to kill them, and so dyed they. After Schimeon and Iehochanan sent Embassadors to Titus to require peace: to whom Titus made answer in this wise: See aske this thing too late, and how cometh it to passe, that yee now intreate for your liues, when that of so great a number of people, yee haue left none saue a very few? When as also yee haue wasted all things most cruelly and desperately? Now after all these your mischieuous actes, yee require peace, which yee would neuer receiue of mee, although I desired you neuer so oft. For it pitied me to see your people, some to bee bered with hunger, and some to bee cast out of the City without any buriall. But yee hardened your neckes,

and

and would neuer admit any peace, till all the people were destroyed. Wherefore Titus reprehended them with many other wordes, saying vnto them, Tell me you seditious, you wicked and sinfull Persons, haue you not slaine the people of the Lord? You set his house on fire, you brought vpon this city all this mischiese.

How can you therefore perswade your selues, or presume to desire the safegard of your liues? And why will ye liue alone of all the Sages, righteous, innocent, godly, and holy men, whom ye haue slaine without any mercy? How may I commit this, not to be auenged of you, that haue done mee so much mischiese? See desire life, and yet perseuer and continue in your malice still, holding your Swords in your handes, and being in armes, neuerthelesse ye intreate mee to saue your liues. Haue we not now taken the City, and also the Temple, and the Sanctum Sanctorum? Haue not we burnt it with fire? What is there left for you to put any hope in? And what looke yee for to remaine? Wherefore cast away your Swords and lay away your Armour, and then come vnto me and intreate mee, and then shall I know what I haue to do, peraduenture I shall be gracious vnto you, and pardon you your liues.

The

The capitaines of the Seditious, Schimeon and Iehochanan, made answer to Titus, We haue sworne by the Lord our God, who is God of heauen and earth, that we will neuer beare thy yoke, nor serue thee, nor make any peace with thee, to be subiect vnto thee. Now therefore if it bee thy pleasure to shew vs mercy, to suffer vs to goe out of the Citty, and we will take our iourney into the wilderness: which if thou wilt graunt vs, wee will report that we haue found fauour at thy hand: if not, we will remaine in this place, to see what we shall determine, and what manner of death we will dye.

When Titus heard this, he was wonderfully wroth, and said, Remaineth the pride of your hearts and the hardnes of your necks yet with you stil, although ye be taken: And dare ye be so bold to say, we haue sworne that we will not beare thy yoke? Yea, yee haue sworne vnto death, for ye haue despised life when as your Citty is won, the house of the Sanctum Sanctorum is burnt, and no refuge is left you. Wherewith then can you put away your ignominy and shame, and what is your hope if a man might aske?

Then gaue Titus commandement vnto the Romanes, that they should not omitt

all

any opportunity to set vpon the Seditious, & by one means or other, to destroy Schimeon and Iehochanan. There was at that time, a certain man of the kings blood, whose name was Serach, he accompanied with all his brethren and Sonnes that were there with him of the Kings blood, came downe from the mount Sion to Titus, who receiued them honourably, and gently ordered them.

When Iehochanan and Schimeon understood that Serach and the rest were gone, and had yelded them to Titus: they went and set fire vpon all that was in the Kings Pallace, that the Romanes should haue no commodity thereby.

From thence they went to the Temple, where they found certaine Noblemen, and capitaines, whom Titus had put in authority about the Temple, of whom there were chiefe: one Captaine of the horsemen, the second of the charrets, and the third of the footemen, him they killed and tooke his companion alive. This besought them that had taken him, that he might be brought to Schimeon their Captaine: let him (saith he) do with me as he list, & in this one thing let me finde fauour at your handes. They agreed, and brought him to Schimeon, who commanded his Seruants, as soone as he was come, to

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slay him. But while he that was appointed to this businesse made delay, and killed him not by and by, hee whipt downe off the hill, escaped, and came to Titus : who commanded him out of his sight, being wroth with him that hee had not fought vnto death, rather then to be taken quicke.

But with the Iewes was he wonderfully displeased, that they had so dispiightfully ordered his men : wherefore he commanded to kill all the Iewes, as many as could be found in the streets of the City, whom hee would haue spared before, and caused proclamation to be made throughout all his Campe for their safety. When dyed many of the Iewes, so that euery place was full of dead bodies. The men of warre of the Edomites which were with Schimeon, perceiving how the matter went, sent embassadors to Titus to desire peace, and to saue their liues : which when it came to Schimeons eare, he went vnto them and slew the chiefe of them, and their noble men : the rest of the people of the Edomites fledde vnto Titus. From that time forth, Titus commanded his men to vse no more crueltie vpon the Iewes. Soone after fledde Iehochanan and Schimeon, and hidde themselves in certaine caues. The rest of the chiefe men of y^e Iewes that

that were with them, seeing them now to be fled, came downe from the mount to Titus, and fell downe vpon their faces before him vpon the ground, whom Titus receiued gently. As for the Seditious that were with Schimeon and Iehochanan, they fought till they all dyed together.

Then came forth vnto Titus one Iosua a Priest, sonne of Schaftai, the high Priest, bringing with him two Candlestickes of gold which were in the Sanctuary, and the Tables of golde, with other vessels of Silver and Golde, and also the holy vestures decked with Golde and precious stones; all those hee gaue to Titus, who made him chiefe priest ouer them that remained, next vnto Ioseph y^e priest : for Titus gaue Ioseph authoritie as well ouer the priests and Leuites, as ouer the whole people of the Iewes. Then was Gorion the father of Ioseph that writ this history, brought out of prison, with his wife and children, among whom was one Bonian, Iosephs younge brother, he was a very wise and godly Priest, by whom God bestowed many benefits vpon the Iudaists. For Titus left him at Ierusalem, and tooke him not with him, as he did Ioseph. Iosephs father liued after the citie was taken, twentie moneths, and dyed. They take then also

one Phineas a Priest, who was keeper of the Treasure house, hee beloyed and deteined to the Romanes all the Treasures of the Priests, and their Vestments: he gaue also vnto Titus a most precious Oyle, with sweet Odours and perfumes, and garments also of purple, which the Kings of the second Temple had giuen. Wherefore both this Phineas and Iosua whom wee mentioned afore, transgressed the covenant of the Lord, and offended God, in that they deliuered his Jewels to the enemies of his people, which they ought not to haue doone, but rather to haue died for the glory of the Lord, as the other Priestes did, which cast themselves into the fire. Thus was the City of Ierusalem taken, with all the precious things that were therein: and Titus went vp to the Mount Sion, tooke it, and razed the walles thereof. Upon a three dayes after, Iehochanan, sore vext with hunger, left his place where he lurked, & came to Titus, fell downe afore him, and kissed his feete, saying, Haue me O Lord King. Titus, commanded him to be fettered with Iron chaines, and when he had caused him to be carried about the campe so bound, and to be mocked of all men by the space of seauen daies, hee commaunded to hang him; and so got hee a iust end and fit

reward

reward for his crueltie. Afterward came Schimeon also forth of his Den, being driuen with famine; hee had put on kingly apparel, and shewed himselfe a fare off, to the Romane hoast: who seeing him, were afraid to go to him, but hee called vnto them, and askt for some Captaine. Then one came forth and said vnto Schimeon, tell me who thou art, and I will not kill thee. Schimeon answered therfore, and told him, I am Schimeon that Seditious captaine of the Iewes, which haue made you so much adoe, now I beseech thee, shew mee so much fauour as to bring mee to Titus thy master: which he did. Titus therfore when hee saw Schimeon hee commanded him to bee fast bound, and to be led about the whole hoast, that hee might bee deluded and mockt. Afterward hee was put to a sore death: first his head was stricken off, then he was cut in many peeces, & cast vnto dogs. So hee died an abhominable death, being punished for his iniquity.

The number of the Iewes, as well citizens as other, that came vnto the feast to Ierusalem which were slaine partly by the Romanes, partly by the Seditious, during the whole time of these wars, was knowne to be eleuen C. M. besides them whose number was not knowne: Truly they were coun-

ted which were slaine and buryed. Besides them, they also were not reckoned, that after the death of Iehochanan and Schimeon dyed with Eleasar the Sonne of Anani the Priest. They that were ledde Prisoners by Titus to Rome, were 16. thousand men. Titus therefore with Ioseph, went to Rome, leaving Bonian Iosephs brother at Ierusalem, who was appointed the chiefe priest of them that abode there: for that did Ioseph request of Titus, which hee perfozmed. The Seditious were all slaine in y battaile which they toke in hand for the peoples sake, and the temple of the Lord. They also that Titus toke prisoners, were put to vile deaths. For here serued many to be mocking stocks in euery city where he passed by in the way to Rome, and in euery towne he commanded some to be brought forth and cast vnto the Lions, till they were all consumed.

There were certaine people at that time dwelling amongst the Mountaines of Arat, that were called Alanites, whose power Alexander King of Macedonia fearing, closed them on every side. This people although they had no knowledge of the vse of Iron nor Armour, yet this was their manner: that one of them with a great pole burnt a little at the end, would put to flight an

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hundred good Souldiers, were they neuer so well appointed and armed. Untill this yeare they were alwaies shut in, but now beeing oppressed with a greate dearth and famine throughout all the land, they sent Embassadors to y people of Iurkan their Neighboz, requiring them that they would open the Straights of the Mountains, that they might come forth with their wiues and Children to seeke them foode.

The Iurkans granted their request, and opened them y entrances of the mountains. So they came forth wandering here & there, spoyling diuers Countreys, till at length they tooke their iourney towarde the Mountaines of the Land of Madai, where they found horses, namely in the desert of Madai, amongst the people of Arat. They got those horses, leapt vpon them, and entred the land of Madai. The President or Ruler of the countrey hearing thereof, fled into the highest hilles, leauing his wife and Children behind him for haste, he was so afraid of the Alanites, knowing their valiantnes. Straight way hee sent vnto them Embassadors to make peace with them, and hee would let them haue victuals vpon this condition, that they should not spoile his Countrey. They made answer, If so be it hee would keepe

them, and let them haue food for the space of one month, till the corne in their own country were ripe, they would returne home againe at the months end. For we desire not (say they) thy gold or siluer, being men separated from all entercourse in trafficke with other people, nor any thing else then food we seeke.

This their request the ruler granted them, and let them haue a certaine Graine called Mill, sodden with one kinde of flesh or other. The number of them was seuen M. one hundred and fifty, and five M. one hundred and forty persons. When the month was ended, & the Alanites vnderstood y^e Corne in their owne Country was ripe, they departed out of the land of Madai, according as they had swozne, and returned toward their owne Country. And as they were a going homeward Mithridates King of Ararat came against them to annoy them, minding to drive them from his coasts, lest they should waste his Country. Therefore while they passed through this Countrey going toward their owne, Mithridates made warre vpon them, but his men were beaten downe by the Alanites, like as Camels fall vpon the ground when a strong man treades them downe. Then one of the young men of the Alanites

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in despight put a rope about Mithridates necke, and drew him after him, vnto his great shame. Mithridates gat out his sword, and cut asunder the rope and fled. To whom the Alanites looking backe, saide, Goe thy way, get thee home, and moue no more war vpon vs hereafter, for wee were not minded to waste thy Land, nor yet to kill thy people. For if we had euer intended it, could we not haue done it long ago, when as nothing is betwixt vs and you, but the Mountaines of Ararat? But wee were of this minde, that we should greatly offend to kill men of our owne shape and likenesse. See now how Alexander, which went about to subdue the whole earth, & to declare his power, closed vs vp within our land, why? because he was afraide we should come out vpon him. But we laught him to scorn when he did it. If we had list, we could haue letted him from shutting vs in, and to make no peace with him: but we forced not of his doings. For it is our custome to keepe vs within our Countrey, we seeke no other Land, when as our owne land is better then any other. It pleased vs well that he inclosed vs, that the cruell wilde beastes which are in the mountaines of Ararat, could haue no passage to vs. The cause we came out now, was no thing

thing else, then that we were grieved with a great dearth, & we determined to be no longer from home, then til our own fruits were ripe, & then to returne, as you see we doe. If we had bin minded to win your land, had we not bin able vnto utterly to haue overcome you, & to haue gotten the dominion ouer you? But neither ye nor your country did euer delight vs greatly, for our manners differ far from yours. Behold, the king of Madai, when he had kept vs for a moneth, wee harmed him not; we are not wont to hurt men as ye are, that cannot be content with your own state, but must desire other mens inheritance. Now therefore go and returne to your owne country, and so will we to ours, without doing you any more hurt: wherefore ye neede not bee afraide of vs. So the Alanites went home to their owne countries, hauing slaine of Mithridates people, three hundred thousand menne, and neuer a one of their owne was killed. Titus hearing of this, was desirous to goe vnto them, to let them vnderstand his valiantnes, but hee could not compass it, because all his best men were spent in the warres at Ierusalem. Wherefore hee determined to returne to Rome, after he had taken Ierusalem, where he abode as yet besides the Antonia. There hee had intelligence

gience that diuers of the Iewes were gathered together, with whome was Eleazar the son of Anani the Priest, who during y^e siege, fled vnto a certain hold, called Bezira, whereupon many of the Iewes resorted to him. Titus hearing this, that many had ioyned themselves to Eleazar, fearing least after his departure, Eleazar might from thence make a rode, and take Ierusalem, and so kill vp all the Romans, which should be no small damage to the Roman Empire. Wherefore hee made out against him, and sent thither one Silcham a Noble man of Rome, with a great host to besiege Bezira, but he could not get it. Wherefore he sent vnto Titus for an Iron Ram to batter the walls withall. Which after he had receiued, he beat downe the walls of Bezira therewith. The Iewes seeing that, raised a great Countermure within, of wood and timber, which the Romanes set fire on and burnt. After that they assaulted the towne from morning till night, at what time the Romans left off, supposing they were not able to preuaile against Eleazars defence in the darke.

Eleazar in the meane season, called an assembly of all the chiefe men of the Iewes that were with him, and sayde vnto them in this wise, Come hither yee seede of Abraham

braham and kingly priesthood, which haue
vntill this day euer preuailed against the
nemies of God: Let vs heare your advise
what is best to bee done against this multi-
tude that is come vpon vs at vnwares. Per-
see that at this time chiefly it becommeth vs
to follow the courage and valiantnesse of
our forefathers, wherewith they were in
time past endued. Consider moreouer, that
every thing hath his ende, and there are
some times in wars, where as men are wont
to follow the pursute, sometime to flee from
the same whom they pursued, and to hum-
ble themselves before them. And it is no
shame to be humbled & disgraced, when as
all things haue their determinate end. Albe-
it who so is of an haughty courage, hee must
so establish his hart, that hee quail not with
feare, then shall he be deemed a valiant man.
If yee therefore bee of that courage that yee
feare not death, then will I call you valiant
men and worthy. Consider the fortitude of
Abraham our father, and the fact that he did
for hauing but one onely sonne, whom Sar-
bare vnto him in her age, he neuer staggered
nor stayed at it to offer him vp to the Lord
God for a burnt offering: for he thought not
that he should kill him, but perswaded him-
selfe most certainly, that he should promote
him

him to the life and light of the Lord, so far
much as for the loue of God, and at his com-
mandement, he should haue killed him. Where
the thing that Ioschiah the iust King did,
who setting at nought this wretched life, and
aspiring to euerlasting felicity, would not
auoyde the ieopardy of his life, when as he
might haue done it. For although Pharao
Necho said hee came not against him, but a-
gainst the King of the Chaldees, yet would
not Ioschiah heare him, but rather proce-
ding against Pharao in armes, was slaine
in the battell, and went vnto that great light
in the Garden of Paradise, which is the lot
and inheritance of the iust. We know that
in this world no man receiues the reward of
his righteousness, but it is laid vp for him
in the other world: where hee shall reape the
fruite of his righteousness, that hee hath
sowne in this World. Neither doth longlife
in this world profit a man to the obtaining
of euerlasting blisse, except he worke righte-
ousnes, and lead his soule forth of darkenesse
into light: like as contrariwise, shortnes of
life hindreth no man from euerlasting hap-
pinesse, if so be it, his Soule haue no defect
in those things that pertaine to the world to
come. For Abel which was slaine of his bro-
ther, liued no long life: yet when he had en-
ded

ded it, he obtained euerlasting rest: but Cain that liued long in the worlde, was a wanderer and a runagate in this earth, and after this life, went to perpetuall misery. Now therefore my brethren, if we also shall liue any longer, our life shalbe a miserable life, and our daies, dayes of banitie and trauell: yea, our soule as long as it shall remaine in this body, it shalbe tossed with great tribulation: but if it once go forth, then shall it reioyce, and neuer be afraid. And all the daies that it is in the body, it neuer linneeth weeping and mourning: for it is the spirite of life, which is hedged in within the body, the sinewes, bones, and other members, none otherwise then if it were bound with chaines. The spirit is also that which quickneth the flesh that is taken of the dust of the earth, for flesh cannot quicken the spirit. Besides this, the spirit is that which obserueth and marketh the flesh, and searcheth the workes thereof, so long as it is in the body. Yea the flesh cannot see the spirit, but the spirit seeth the flesh alwayes, neither is there any member of the body hid from it. The eyes also of the body cannot perceiue what time the spirit resorteth to the flesh, and departeth from the same, for the spirit of man, which is the soule, is from heauen: but the flesh is taken from

from the earth. Wherefore the soule may remaine without the body, but not likewise the body without the Soule: and when the Spirit comes to the flesh, it visiteth it as a neighbour is wont to goe and see his Neighbour, and quickneth it: and when againe it departeth from it, the flesh dyeth, and if the soule will follow the desires of the flesh, then this is the death of the Soule: but if it giue no eare vnto the flesh, then shall the Soule come to the light of life, and the flesh shall die.

Wherefore the Soule is glad when it departeth out of the body, like as one that hath bin bound, is well apaid when he is dismissed: out of Prison. For all the while that the Soule is kept closed in the flesh, it is as it were a slave, in most hard and grievous bondage vnder a hard maister. Therefore when it departeth from the body, it is glad, because it must go to the Garden of Paradise. Thus ye see that in this life the soule is compared to a Bond seruant and slave. Much more then this did he discourse of the immortality and blessednesse of the Soule before them, which we haue omitted here. And making then a digression from that, hee lamented and wept most bitterly for the case of the City of Ierusalem, saying.

Where is now the City of Ierusalem that

that great and populous city: where is that most beautifull City of Sion, and that holy City which reioyceth the whole earth: O thou worshippe of Israel, the mirth of our hearts, whither is thy glozy come? Where is thy magnificence, O Ierusalem: where be the hils of the daughter of Sion: Where be her Kinges and Princes: Where be the Kinges that were wont to come to enquire of her welfare in her gates: Where are her Sages and Elders, her young and most valiant men, which were iocund and merrie in her Streets upon her Sabbaths and festiual daies: Where is her famous sanctuary, the dwelling of the Almighty God: Where is the house of Sanctum Sanctorum, the habitation of holinesse, wherein no man might set his foot but the high Priest, which in all ages only once a yere entred into it: but now O Ierusalem, thou wast once replenished with people, and renowned amongst Kings, beloued of God, in thee was established the seat of the kingdom of iustice and iudgment, whose Streets were paved with most precious Marble, whose wals glistred and shined with the same stone, whose Gates euery one were plated with gold & siluer, whose wals were builded with great stones most honorably, whose priests in the midst of the sanctuary,

like to Angels of God and princes of holines with sacrifices & burnt offerings, made the Lord louing to thee and thy people. How art thou now stuffed full of flaine men and carcasses, which haue perished, some by the sword, some by famine: and how are thy sons that dwelt in thee, and the strangers also that resorted to thee to honour thy feasts, brought to ruine now in thee: How art thou fallen from the height of thy pride, and how art thou set a fire and burnt euen vnto thy foundations, and art left desolate and solitary: What eye is so hard that can behold thee? What hart so stony that can abide to se thee: How art thou become a burying place of carcasses: and how are thy Streets made void and destitute of living creatures: & they which heretofore were replenished with living, are now stuffed with dead. How hath the ashes of fire couered thee, that the Sunne cannot come at thee: How do the ancient men, which in times past did sit in the midst of thee, in the seate of wisdom, iudgment, and iustice, now they sit by the carcasses of their children, to driue away crows and beasts from them, hauing their hoarie heads besprinkled with dust & ashes, the steed of their glozy: and whose women the daughters that are left, they remaine in the houses of them that made thee desolate,

not that they may liue, but bee vnhalloved and polluted: who shall see al these things in thee, & shall desire to liue, rather then to die: who knowing the magnificence thou haddest of late, and now shall see thine ignominy and dishonour of the same, will not chuse to die: And would God we had bene dead before, that we might not haue seene in thee thy reproach: or who would bring to passe that we might lacke eyes, that we should not be compelled to see these mischieues that are in the midst of thee: And behold we liue a most sorrowful life, for our enemies eue now asore we be dead, cast lots for our sons and daughters, to deuide them amongst them to be their seruants and hand-maids. When *Eleazar* had ended this lamentation, he spake to the people that was with him, thus.

Now therefore brethren and friends, take compassion of your selues, your wiues, and children, with y^e old men which be with you: let them not be led into bondage without all mercy, that they be not constrained to moue vnder the hands of their enemies. For if ye do this, yee leese without doubt al places that are prepared for you in y^e world of righteousness, neyther shall yee haue any part in the light of life. Wea rather with your owne hands kill them: For if yee will do so, they shall be

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counted as sacrifices most acceptable vnto God. And that done, wee will after issue out vpon our enemies, and fight against them til wee die valiantly for the glory of the Lord. For wee will neuer suffer them to binde vs with bonds and chaines, as bondslaves in y^e hands of the vncircicised. Neither wil we see our ancient men to bee halled by the beards before our eyes most miserably, nor yet our maides, wiues and daughters, to be prophaned, vnhalloved, and defloured, nor our sons crying to vs, and we cannot helpe them. For what shall our life auaille vs, after that our land is desolate, our sanctuary razed, the Romans rauish our wiues, & daughters before our eyes, and oppresse our sons with a most greuous and hard yoke? Now therefore it is better for vs to kill all our wiues and children, whose blood God shall accept thankfully, as the blood of burnt offerings; and after we will issue out vpon the Romans, fight till we bee all destroyed, and die for the glory of the Lord our God. These men, therefore went and gathered together their wiues & daughters, embraced them, and kissed them, saying, Is it not better for you to die in your holy country honourably, then to be led away into bondage with great ignominy and shame into the land of your enemies, and be compelled

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led to die before the Idols of the Gentiles. These sayings when y^e people had heard, they droue forth that night in great sorrow and pensiuenesse, weeping and making great lamentation: but they all confest with one accord, that they had rather dye then live. Therefore as soone as it was day, Eleasars companions killed their wiues and children, and cast their bodies into cesteris and wells that were in Bezirah, couering and stopping them with earth. Afterward issued Eleasar the priest forth of the towne with al his men, and forced a battell vpon the Romanes, of whom the Iewes killed a great number, and fought so long till they all dyed manfully for the Lord God.

But Titus left a remnant of Israel in the City Iafnah, and the villages thereabout, and in the City Bitter & Aofsa, & their villages: in which place Rabban Iochanan son of Sakkai was appointed chiefe. Bonian the Priest, yonger brother to Ioseph the Priest, was put in authority by Titus for Iosephs sake, ouer all the Iews which were at Ierusalem. At the same time was Raschbag, a Prince of Israel put to death, and Ischmael son of Elischa the high Priest. Moreover, Titus was minded to haue put Rabban Gamaliel, father of Raschbag to death: but Rabban Iecha-

Iechanan sonne of Sakkai made sute for him, and obtained pardon for his life. This Rabban Iochanan was he that came forth of Ierusalem in the beginning, when Vespasian Father of Titus came first against Ierusalem, whom Vespasian honoured greatly: insomuch as when hee returned to Rome, he commended this Rabban Iochanan to his sonne Titus: commanding him to honour him, for he perceiued hee was a wise man. Titus reigned two yeares after he had taken Ierusalem, and dyed. He was a very eloquent man, expert in the Latine and Graeke tongues, and wrote diuers woorkes in both tongues. He loved most entirely iustice and equity: for he wasted the City of Ierusalem against his will, and being compelled therevnto. Yea all the mischiefes that came vpon it, hapned through the malice and naughtines of the Seditious, as we haue touched before. And thus farre of the warres of the second house.

Thus endeth the destruction of Ierusalem.



The ten Captiuities of the Iewes.

The Israelites were ten times led into captiuitie: foure times by the hands of Nebuchadnezzar, once by Vespasian, and once by superstitious Adrian. First inuaded them Sanherib, & transposed the Rubenites, the Gadites, and the halfe tribe of Manasse. Hee tooke away also the Golden Calfe which Ieroboam the sonne of Nebat had made. Hee led them into Belah Haboz to the flood of Gozan, and to the Cities of the Medes. This captiuitie was in the time of Pekah, the sonne of Remalia.

The second captiuitie. Hosea the sonne of Ela remained, and slue Pekah, the sonne of Remalia. Afterward hee became the seruant
and

and subiect of Sanherib seauen yeeres. Then came Sanherib the second time, and carried away the tribes of Asar, Isachar, Zebulon, and Nephtali, of whom hee let goe free onely one of euery eight. Hee tooke away also another Calfe that was in Bethel.

After the death of Aha; reigned Hezekiah his sonne in his steede foure yeeres. The fourth yeere of whose raigne, Sanherib came and entrenched Samaria, besieging it three yeeres, and at length tooke it, in the sixt yeere of the raigne of Hezekiah. So led hee away the Israelites that were in Samaria, & tribe of Ephraim and Manasse. This is the third captiuitie.

When Nebuchadnezzar had reigned eight yeeres, he made warres against Ierusalem, bringing with him the Chuteans heretiques out of Babylon, Ethiopia, Demates, Auiin, and Sepharuaim: and as hee warred vpon Iudea, hee tooke in that countrey a hundred and fittie Cities, in the which there were two tribes, Iuda and Simeon, whom hee tooke with him, and caused them to goe with to bee led into Balah and Bazar, untill the King of the Ethiopians rebelled against him, whose Kingdome was on the hinder partes of Egypt. When taking Iuda and Simeon with him, he made warre with the

king of Ethiopia. So the holy & blessed God placed them in the darke mountaines. There was foure captiuities, whereby tenne tribes went into exile by Sanherib. There remained yet of Iuda one hundred and tenne thousand, and of Benjamin one hundred and thirtie thousand in the city of Ierusalem, ouer whom raigned Hizkiahu. Mozeouer, Sanherib came out of Ethiopia against Ierusalem the first time, leading with him 110. thousand: but the holy Lord ouerthrew him there, as it is written, And the Angell of the Lord issuing forth, smote in the house of Asar 175. thousand men. His people therfore was slain, and no man left but Sanherib and his two sonnes, and Nebuchadnezar, and Nebusaradan. This slaughter was in the foureteenth yee re of Hizkiahu. From which ouerthrow until the time that Neduchadnezar inuaded the Iewes in the raigne of Iehoiakim, were a hundred and seauen yee res.

5. The fourth yee re of Iehoiakim, came Nebuchadnezar the first time, & carried away three thousand, and twenty and thre, of the tribes of Iuda and Benjamin, and of other tribes seauen thousand, all the able men, and all their power, binding them with chaines. This is the first captiuitie.

6. Seauen yee res after this captiuitie, came Nabu-

Nebuchadnezar another time vnto Dophna a cittie of Antioch, from whence he led foure thousand and sixe hundred of the tribe of Iuda, and of Benjamin fiftie thousand, of the other tribes seauen thousand.

This transmigration made hee in Babylon, which is the first captiuitie.

7. Furthermoze, betwixt the first bondage and the seauenth, were nine yee res, of the raigne of Zidkiahu. When Nebuchadnezar had raigned nineteene yee res, he came the third time vnto Ierusalem, and ouercoming Zidkiahu, he burnt the Temple, and tooke away the pillars, the brasen Sea, and the furnitures that Solomon made, and all the vessels of the house of the Lord, and the treasures of the house of the king which was in Ierusalem: all the vesselles hee sent to Babylon. Hee slue also of the Iraelites, nine C. 99. and one, besides them that were slaine, because of the bloud of Zacharias. The Leuites stood singing a song whiles slaughter was made of them, but they were not able to finishe it, befoze the enemies entred the Temple, and found them standing in their place, with Harpes in their hands. Therefore hee carryed away in this captiuitie the Leuites which were of the seede of Moses, sixe hundred thousand, whom when

When the Gentiles had brought vnto the Ri-
uers of Babylon, they demaunded of the
Iewes, Sing vs a song of Sion. And by & by
they gnawed off the tops of their fingers
with their teeth, saying, How shall we sing
the song of the Lord in a strange land? And
the blessed Lord seeing that they would not
sing a song, hee loosed them, and placed them
on the further side of Hambatia. Moreover,
he translated and carried away 8. C. and 32.
M. which were all borne at Iuda and Ben-
iamia, whereof hee left in Ierusalem 6. M.
setting ouer them for their ruler, Gedalia the
sonne of Ahikam, who was slaine after by
Ismael the sonne of Netania: whereupon the
Israelites being afraid, fled their countrey
into Egypt. This is the seuenth transmigra-
tion and bondage.

The 27. yeere of the raigne of Nebu-
chadnezer, hee tooke Egypt and Tyre,
drowned the Iewes that were therein, which
descended of Ammon and Moab, and of the
land bordering vpon Israel, vntill they led
Jeremie and Baruch with them into Egypt.
This is the eight captiuitie. When the Is-
raelites that remained aliue in Egypt, de-
parted vnto Alexandria, and remained
in it vntill they grewe and increased vnto
many thousands: and who so saue not
their

their glory, saw no glory in his time. For
there was in it the sanctuary, the altar, the
offerings, incenses, the ordinance of bread &
offaces, the houses of studies, and schooles
without number, men of great substance,
riches, and power. But wicked Troganus
made warre vpon them, and slue very ma-
nie of them. After came Alexander against
them, who slue also many of them. These
are the eight captiuities or bondages which
befell in the first house, and time of the first
temple.

After the desolation of the first house 70.
yeares, Cyrus the sonne of Esther, sent vnto
Nehemiah, Zorobabel, Baruch, & his whole
societie, and they builded the second house.
When after foure yeares of the raigne of
Cyrus, after the house was destroyed, Ezra
went from Babilon, with fortie thousand in
his companie, and the Israelites were af-
flicted and bered vnder Cyrus for the space of
33. yeares.

When came Alexander the King of Ma-
cedonia, and slue Cyrus, and when hee had
raigned 12. yeares hee dyed. After him
came 4. vsurpers, which afflicted the Israe-
lites 158. yeares. But after that, the sonnes
of Hasinonai came, they slue those vsur-
pers, and taking the dominion from them,
raig-

raigned themselves 103. yeares.

Then raigned one Herod, the seruant to Hasmonai, who killed his Maisters, and their whole family, saue one Maide whom he loued. But she climbed vp to the topp of an house, & said, There is no body left a line of my fathers house but I alone: so she cast her selfe head-long from the topp of the house, and dyed. Herod did lay her in Honey, and preserued her for the space of seauen yeares. Where were that said he had carnall copulation with her after she was dead.

Herod and Agrippas his son, and Monazab his nephew, held the kingdome one hundred and thre yeres. So hast thou 4 hundred and thre yeares of the second house. Then came Vespasian Caesar, and Titus his wiues son, and wasted the second House, carrying away Israel vnto Rome. This is the ninth transmigration. Moreouer, one Bitter remained after the desolation and wasting of the temple 52. yeares.

After that, Adrianus who vsed superstition with bones, made wars vpon them, and transposed Israel from their Country wher he had led it, conueying the into Spaine. This is the tenth captiuitie.

This Adrian vanquished the Iewes, (which rebelled the second time against the
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Romans) with a final and bitter destruction, forbidding, and not suffering them, in any wise to enter vnto Jerusalem, which hee had begun to fortifie with very strong wals, and caused it to be called Helia, after his name. He caused also a Sow to be grauen ouer the chiefe gate of the City, and the Iewes vnder her feet, carued in stone, in token of their subiection.

FINIS.

